

L E T T E R S

OF THE

Muhammad Aurangzeb

Emperor Aurung-zebe,

Aurangzeb Alamgôr, Emperor
K TO

HIS SONS, his GRANDSONS, his MINIS-
TERS, and PRINCIPAL NOBLES;

TO WHICH IS PREFIXED,

H I S W I L L,

Translated from the Persian,

By JOSEPH EARLES.

C A L C U T T A:

PRINTED IN THE YEAR M D C C L X X V I I I.

1788

LETTER

OF

Emperor Aungmye

TO

MR. SON, GRANDSON, MR. MIN

TERS, and PRINCIPAL NOBLES



HIS

BY JOSEPH EARLES

CALCUTTA

PRINTED BY THE YEAR 1800

THE
LAST WILL,
OF THE
Emperor Aurung-zebe*.

PRAISE be to God and blessings upon his elect and chosen servants. Let the following articles be considered as my Last Will:

1st. Let them place this sinner, plunged in iniquity, in the pure and holy earth of Hufsein; (the peace of God be upon him) as there can be no security for the immersed in the ocean of iniquity, except refuge at that asylum of absolution and mercy: And let what is necessary for this exalted felicity be taken from our fortunate Son Prince † Allijah, with whom it is.

* He died on the 21st February, 1707 at Ahmednagur, in the Province of Dowlutabad, aged ninety lunar years and 14 days, having reigned about fifty lunar years.

The execution of this Will is committed in particular to his third son, Sultan Mahommed Azim Shah, who was with him at the time of his death, and whom he had designed for his successor, to the prejudice of his eldest surviving son, Sulan Mohammed Mauzm, who was then at Cabul, but who, notwithstanding, succeeded to the Empire, by the defeat and death of his brother, by the title of Bahuder Shah.

† Sultan Mohammed Azim Shah.

Aurung-zebe in his life time had sent and procured some earth from the desert of Kirbila in Arabia where Imam Hufsein the grandson of Mohammed by his daughter Fatima and Ali, suffered Martyrdom, which is the holy earth here meant. A manifest proof of his egregious superstition.

2d. There are four Rupees two annas, the produce of Cap-making with Aiyah Begé the † Mehldarnee, which let them take and lay out in grave cloaths for this miserable Creature. There are also 305 Rupees arising from transcribing the Koran, in my private Treasury, which let them distribute among the poor on the day of my death: For as money arising from writing the Koran is esteemed prohibited properly by the sect of the † Shiah, they should not for this reason expend it on my funeral, or on any thing requisite for it.

3d. Let what is further necessary be taken from the Vakeel of Prince Allijah, who is next heir among my children, and charged with whatever is legal and prohibited. No questions will then be asked of this miserable creature, as the dead are in the hands of the living.

4th. Let them bury this wanderer in the vale of iniquity, bareheaded; as there are doubtless hopes of mer-

† The chief female attendant of the Mehl or Womens apartments.— Aurung-zebe seems here to have maintained himself by Cap-making; a remarkable instance of humility and self-denial in so great a Prince. The produce of labour and industry being considered by the Mohammedans, above all other kind, the most indisputable and lawful property, it has been held highly commendable by many of their learned theologists to subsist by the practice of it. This may account for the Emperor's trade of Cap-making, who either was, or pretended to be, a very religious man. See also letter 18th.

‖ The Sunnis and Shiahs are two great sects into which the Mohammedans are divided. The Sunnis acknowledge as lawful the succession of Abubikr, Omar, Othman, or Osman, and Ali, and receive the Koran and Mohammed's traditions, in the sense they are expounded by their four great doctors, Hanifa, Malek, Shafi, and Hanbal. The Shiahs deny the lawfulness of the succession of Abubikr, Omar, and Othman, and maintain that Mortiza Ali, Mohammed's son-in-law (according to the Prophet's Will) ought immediately to succeed him. They pay no regard to the opinions of the above mentioned Doctors, but are intirely guided by their own Imams. The Turks, Tartars, and Indians are of the former, and the Persians chiefly of the latter sect. The former account themselves the most orthodox. Aurung-zebe was of this sect but his sons were of the Shiah. They are inveterate and bitter enemies to each other. And the Shiah excrate and detest the Khalifs, Abubekr, Omar, and Othman, the immediate successors of the prophet and predecessors of Ali.

cy to a wretched criminal, whom they lead bareheaded to a King of exalted § dignity.

5th. Let my Coffin be covered with some of the coarse white cloth called *Guzzi*; let no canopy be carried over it; and let them refrain from the vile practice of having Elegy singers to precede it.

6th. Let the ruler of the Empire treat those afflicted servants, who have wandered through wilds and deserts with this departed sinner, with affection and tenderness; and should any fault be discovered in them, let him reward it with forgiveness and mercy.

7th. There is none better calculated for a minister of state than a Persian. In war also from the reign of his majesty of blessed * memory, till the present time, none of this nation ever fled from the field of battle, or slipp'd from their feet of firmness; nor have they ever been refractory or perfidious: But as they require much attention and respect, it is difficult to satisfy them, tho' by all means highly necessary, and more so, not to treat them with neglect.

8th. The Tartars are undoubtedly a race of excellent soldiers. They are very expert and judicious in plundering and devastating a country, and in making night attacks and prisoners; nor do they account it any disgrace to retire from action fighting;—being in this respect far remote from the gross ignorance of the Hindostanians, whose heads may go 'ere they will go themselves.

It is by all means necessary therefore to treat these people with regard, as they will be serviceable upon many occasions where others will ‡ not.

9th. To

§ This seems to allude to the custom of bringing great criminals in Hindostan who have been admitted to pardon, into the Sovereign's presence with their hands tied with their Turban, and consequently bareheaded.

* His father the Emperor Shah Jehan.

‡ Those nations in the two preceding articles which have been translated *Persians* and *Tartars*, are expressed in the original by the words *Iran* and *Turan*. The former is generally understood for the kingdom of Persia, comprehending

9th. To the † Syeds, worthy of prosperity, respect should be shewn, and according to the word God, "respect is due to his kindred," not to be neglected: And because the love of this race agreeable to the Koran "I require nothing of ye for him, except affection towards his kindred" is a reward of the command, it never should be diminished, for it is equally productive of temporal and eternal happiness. It is necessary however, to be very cautious of the Syeds of Barreah, and without abating any internal regard for them, not to advance them according to their dignity, as they will confederate, not only with the most powerful, but the tyrant of the country. If the rein, therefore, is once slackened, repentance will be in vain.

Repentance will not avail when the thing is done.—
10th. Let the tenth article of my Will be duly executed. They || will give their eldest daughter to the Prince Mohammed § Azim, and the youngest to Siadet Khan, the son of Siadet Khan, deceased.

comprehending all those regions extending from the Oxus to the Persian sea on the south, and the Tigris on the west; and the country beyond the Oxus is called *Turan*. But all the higher Asia, excepting India and China, is comprehended by Eastern Historians under these two names.

† The descendants of Mohammed by his daughter Fatima and the Khalif Ali.

|| It is customary to address persons of rank in the third person plural, and to use the third person singular yourself. Mohammed Azim Shah is the person here meant.

§ The second son of Sultan Mohammed Muazm.

LETTER

LETTER I.

To AMEER KHAN.

WRITE our * Grandson (the rememberer of the eternal great Koran) that some affairs of state being in agitation, and our desire to see that light of our eyes boundless; having in view our desire and the exigencies of Government, it is expedient that immediately upon the receipt of the Royal Order, he leave Murshed Kuli † Khan in the Lieutenancy there, and repair with the elephants and treasure to the presence without presence: And if he even march before the arrival of the order, it will be nearer obedience.

To verify the truth of the information, transmit this enclosed in your letter to him; tho' both we and he have the greatest confidence in your veracity and integrity.

LETTER II. *To the Same.*

THE Office of second Bukhshi has, agreeable to your desire, been conferred on Suddered Deen Mohammed Khan, you may therefore send for him from camp, and give him notice of his appointment. 'Till his arrival, however, it will be absolutely necessary for you to superintend this office, that the Moherers, through vile avidity, may have no opportunity of practising knavery, and suitors not to be incommoded by a cessation of business. A stanza of the Emperor seated in ‡ Paradise being applicable here, it is cited:

Every one will rejoice in his mind,
He will give a polish to his mirror.
Wherever there is one distress'd, assist him,
Hear, this very cup will reverberate.

* Sultan Mohammed Azim, called also Azimusshan, the second son of Sultan Mohammed Muazm. He was at this time Subah of Bengal.

† Commonly called Jafier Khan, at this time Dewan, and afterwards Subah of Bengal.

‡ Shah Jehan.

LETTER III. *To the Same.*

INNAIYET ULLAH KHAN having been before spoken to with respect to writing to Kazi Hyder, you are now directed to write to that * Azim, as forgetful of God as myself, that oppression towards the creature, who is a deposit of the creator, is not good, and the commission of it particularly in Princes very bad. That he should constantly have in view the propositions "Death is inevitable, the resurrection unavoidable, the reward of actions indubitable, the strait path most eligible, and God's knowledge of the mysterious and concealed, || irrefragable;" and continually account himself of those who must depart: That the young plant of desire may spring from the soil of expectation, and the flowers of prosperity not be scattered by the boisterous sighs of the oppressed. We ourself indeed did think him better than others,

But what we thought was erroneous.

It is necessary, therefore, not to shew any countenance to the Vakeel, but to treat him with pointed indifference; that consequences may revert to his principal.

But how long shall I write this and that. I submit the whole to God.

O Sadi, to speak much is wasting time.

LETTER IV. *To the Same.*

BEING Censor himself he † goes.—Should an intimacy however, be contracted with Aakel Khan, we have done the business by the blessing of God.

* Azimusshan his grandson.

|| A passage of the Koran. It may be necessary to remark here that those passages in the letters, inserted between inverted commas, are citations from the Koran, excepting a few that are taken notice of in their place.

† It is not known who the Emperor speaks of here.

LETTER V. *To the Same.*

MOHAMMED AZIM represented to us some days since that there were three persons his inveterate enemies, Hammid ed Din Khan, Ameer Khan, and Munaim Khan. "Ameer Khan" I replied, "is certainly a good man; I am intirely ignorant with respect to Munaim Khan, very likely too the gallant Khan Hammid is not a bad man." You have fortunately as it happens provided for both, which in fact was giving life to them; but why are you so regardless of yourself? death is near, and dissolution nearer than the straps of the shoe. Resurrection is near, and God nearer than the Jugular vein. Ah! ah! alas! alas!

Sometimes our hands, sometimes our heart, sometimes our feet are weary:

Thou goest, O life, with haste, we fear we shall remain behind.

If it is expedient I will send you to * Allijah, or adjust any misunderstanding subsisting between you, that frailty may not deal treacherously by future security.—

Write your sentiments in this respect without reserve, or deliver them personally.

LETTER VI. *To the Same.*

WRITE to the eldest son of the † Empire that Asfalut Khan has delivered his ‡ Peishcush of horses, and was honoured with an addition of five hundred to his rank, and other favors: And that we invoked the Almighty for the honour of the prophet to bestow every

* Sultan Mohammed Azim Shah, the Emperor's third son, but second then living, and Viceroy of Deccan.

† Sultan Mohammed Muazm, who afterwards succeeded to the Empire by the title of Shah Allum Bahader Shah.

‡ The term for a present from an inferior to a superior.

earthly happiness on that entirely devoted to the will of his indulgent || father.

This benediction from me, and may the world subjoin, Amen.

There are some things to be verbally communicated, which when he comes shall be mentioned to him; these he will send accordingly by the bringer of the horses. Let him, however, bring him accompanying in the evening that some orders may be given to him likewise. May God grant an ear of attention; and peace to him that follows the guide.

LETTER VII. *To the Same.*

A MISFORTUNE that is succeeded by a recompence cannot be called a misfortune.—You should not be overmuch afflicted, nor quit the strait path of resignation. Thank God that on the demise of the absolved Prince † Mohammed Sultan, who is taken to his mercy, I did not cast the line of patience from my hand, complain of his providence, or forget his former mercies.—We are God's and must return to him. Nor is their either power or virtue, except with God.

LETTER VIII. *To the Same.*

ABU'L WUFFA was present yesterday when a simpleton of a Derviesh came and solicited something for his family. What have men who profess poverty to do with pretensions? a Fakier should be mortified and afflicted. But penurious people call their penury poverty, and know not what poverty is, or the signification of it. They are mere mimicks of originals. They say "O

|| As Aurung-zebe had a great dislike to this Prince, and wished to prevent his succession to the Empire in favour of Mohammed Azim Shah, this passage it should seem ought only to be understood ironically. Mohammed Muazm, notwithstanding, was a Prince of great learning and abilities.

† Aurung-zebe's eldest son.

" God,

"God, O God, awake us from the sleep of the negligent." Amen, so be it.

LETTER IX.

To SULTAN MOHAMMED MUAZM.

SON MOHAMMED MUAZM, the twin brother of prosperity. His late majesty whose rest is Paradise, had much at heart the recovery of the countries of Balkh, Buddukhsun, Bokhara, Khorasan, and Herat, his ancient patrimony; whither he repeatedly sent Royal armies and subjugated them to his authority, but they were lost again through Morad Bukhs*, who returned without his majesty's leave or conciliating the minds of the nobility and people of those provinces; and the labour and treasure employed in the reduction of them were wasted and thrown away. Hence they say that a daughter is better than a depraved son.

As I also have this same design in view, and am of opinion, that if the father cannot accomplish it, the son may, I see no other method of successfully executing it than by sending his majesty's grandson with a sufficient force thither. What else indeed can I do? But as notwithstanding our repeated exhortations, written from time to time to you upon the subject, you have not even taken the Fort of Kandaher yet, how can it be expected you should be able to succeed in this enterprize? apparently we cannot see of what use you can be to us.— Here the knowing is ignorant of himself. This shadow without a † substance, is like the descending sun upon the summit of a mountain; whether it be obtained or not, is of no very great importance to him. But consider yourself how you will appear to your contemporaries here, and to his august majesty there. There is no power or virtue but with God: His will be done.

* The third son of the Emperor Shah Jehan, and Aurung-zebe's brother.

† He means himself.

LETTER X. To AMEER KHAN.

WRITE to Khan Jehan Bahadar that certain merchants have lodged a complaint against him in the presence, relative to horses, &c. why had he not in view the memorable saying "Oppression is the darkness of the day of judgment" and why did he relinquish the thought of death which is nearer than the straps of the shoe? Let him dread the Divine vengeance and the Royal displeasure, and make them reparation for the damages done to them.

LETTER XI.

WRITE to *Shah Allum we are informed, from respectable and disinterested authority, that he celebrated the feast of †Noroze this year, which the barbarous Persians keep. Let him inviolably adhere, in God's name, to his own principles and customs, and not adopt new ones. But from whom has he newly learnt this superstition. That vile Arab no doubt, the defamer of many worthy characters, who calls himself a Syed, must have taught him. As this day at any rate, is peculiar to the worship of the Magi, and celebrated by the Indian Idolators as the anniversary of the accession of the execrable Bickermajit, also the commencement of the India Era; let him never attempt henceforth to practise this impious custom, nor by any means act with such ignorance.

From constant speaking I am grown a prater.

But none of you grow wiser by my talk.

May God forgive me every kind of evil, and grant me true repentance towards him.

* Sultan Mohammed Muazm.

† New year's day, celebrated with great pomp and splendor formerly by the ancient Persians when the sun entered Aries, and continued still to be distinguished by the modern with extraordinary rejoicings.

LETTER XII, *To the Same.*

HAVING made a present of a Ruby ring to Nufferet Jung, send and acquaint him that as the stone is small and will not conveniently admit of all his titles being engraved at length upon it; *if he is willing* I will order only *Nufferet Jung* to be engraved and bestow it on him.

Knowest thou what was engraven on the seal of Solomon?

The words written in gold were, *abandon even this.*

LETTER XIII,

WE saw the Fakier whom Ruh Ullah Khan brought to-day: He is of the modern and not of the ancient order. This brings to my recollection the advice which the excellent Meah Abdul Luttif once gave me, "You should not" said he, "take much notice of Fakiers in general." "If we men of the world" replied I, "immersed in iniquity, do not sometimes reverence the deity by regarding for a moment with complacency devout and holy Fakiers, what must become of us?" "This is not my meaning," he rejoined; "I intended only to intimate to you that as the Dervieshes of the present day do not resemble the great men of former times in their sanctity of life and manners, you may thence be induced when you observe one of these to entertain an ill opinion of those; and this will be improper: God preserve you from it." Tell that good man therefore, my faithful servant, that we think him at liberty to worship the most high God, and obey the precepts of the great Prophet, wherever he chuses: But let him not henceforth trouble us and himself with any more visits. What has been settled upon him for his maintenance, shall, by the divine favour and assistance, be continued to him.

LETTER

LETTER XIII.

To MUIZED DIN BAHADER.*

CHILDREN who know our disposition and custom, do not solicit an encrease of the allowances of news-writers, and keepers of the †Mehl, why therefore, grandson, do you make so improper a request of us? Be careful in future never to write in favour of any of these people, and if you think it expedient, give the employment of news-writer to some other; for the present occurrence-writer will no longer be a writer of occurrences.

When interest appeared virtue lay hid,

And many screens were hung before the eyes.

LETTER XIV.

I WHO had formerly resolved to relinquish all thoughts of government, and from the perusal of Theological writings, and the opinion of the administrator of the ‖ law, had repented of that resolution, when I weighed the motives of my conduct well with myself, I found them to be no more than the artifice and imposture of sense; otherwise, how is it possible for any thing to enslave the free? But thank God, however, I am not pleased with its seduction, as the chief of all evils is to take a pleasure in it. You, my faithful servant, must solicit the prayers of the pious and devout for me, that I may finally be secured and liberated from the manacles of sense: And being yourself a virtuous Syed and an eminently religious man, if you also join with an humble heart in their prayers and supplications for me, your intercession, no doubt, will prove efficacious, and be highly becoming you. O God regard me as the

* The eldest son of Sultan Mohammed Muazm.

† These are people stationed with Governors, Generals, &c. to transmit an exact account to the Emperor of all their transactions and proceedings.

‡ The Mehl is the Seraglio.

‖ The chief Kazi.

humble,

humble, protect me as the suppliant, and raise me at the last day with the contrite.

L E T T E R XV.

WRITE to our valiant * grandson that the defeat of the Ranna and the conquest of the country have raised his reputation with us, and demand our applause and approbation. In return we have conferred upon him the Foujdarry of Luckkijungle, and permitted him to add 2000 Troopers to his corps of two and three horse each. The Firmaun containing this pleasing intelligence, shall be hereafter dispatched to him with a dress, a horse, an elephant, and some jewels.

He must now give particular attention to the security and preservation of the country, and to the extirpation, root and branch of the seditious and refractory of it, which is an essential rule of Princes: nor should he now wait for orders to punish the disobedient and rebellious, or entertain expectations like a servant of promotion or advancement for his services; for the country is entirely his own, and we as the descending sun are on the brink of the horizon.

A man of foresight is a prudent servant.

A happy futurity succeeds piety, and eternity is desirable and permament. Peace to him that follows the guide.

L E T T E R XVI.

It is not usual to confer the † *Mahi Muralib* upon one of the rank of 6000, and should not for this reason be expected for it; but as our faithful servant has repeatedly solicited it for Nussieret Jung, and his late services likewise merit it, we have granted it to him. He may therefore take one of those which he has brought thence

* Sultan Muized Deen.

† The honours of the Fish.

with him, and be heartily thankful for this distinguished honour which is above his rank.

“ Be ye always thankful, that more may be given to you.”

L E T T E R XVII.

THE letter of Muatimed Khan is not a revelation, that we should act in conformity to it whether we will or no. All order and regularity must be set aside by these things tho' we ourself, poor mortal, must also be set aside. As he is himself, however, dissatisfied with his present situation, and solicits his recall from it, let him resign the Dewanny of Lahore to another person, and come and take charge of that of Akberabad; where he will shorten the hands of the Nazim (who, on finding the present Dewan an easy simpleton, had lengthened them) from interfering in the business of that deparment.

L E T T E R XVIII.

ATTEEK ULLAH KHAN has been reinstated at your request, but upon these express conditions: 1st That he encrease the revenue of the pergunnah, 2d That no oppression be exercised towards any one, nor a village be thereby deserted; 3d That he keep the frontiers of the Foujdarry so free and clear from robbers, that passengers may pass and repass without danger and molestation. You may accordingly make him acquainted with these conditions, and, if he agrees to the performance of them, give the Sunnud of appointment to his Vakeel, but otherwise not.

The commander of the faithful Omar, the second Khalif (in whom the most high God is pleased) made it a practise during his Khalifat to take an obligation of several conditions from whoever he appointed Governor of a district or province: As in the first place, that he should keep no porter at his gate, that people might prefer their suits to him without trouble and difficulty:

In

In the second, that he should wholly dedicate his time to the duties of religion and the service of the people of God: In the third, that he should use no carriage of any kind, lest being exalted by pride he might think too highly of himself: In the fourth, that he should take nothing from the public treasury for the maintenance of himself and family, but pursue some occupation by which he might lawfully provide for them: And if, from age or indisposition, he was unable to do this, he might, by the advice and consent of the faithful, take from one to three Dircems for that purpose; but no more on any account should be allowed to him: In the fifth, that he should be scrupulously exact in the administration of justice, and regard neither friends nor kindred in the determination of controversies:—And many others also of a similar nature, recorded in authentic histories. Let us therefore, who are his followers, endeavour all we can to imitate him.

Guide me O God, in the path of truth, and peace be on the generous.

L E T T E R X I X .

BRING Munaim Khan the Vakeil of Shah Allum *Bahader (who has also obtained the Dewanny of his Establishment) *along* with you to-day for audience of leave, that he may receive instructions respecting the vain pretensions of the worthless † Akber; who relying on the assistance of the barbarous Persian is stationed at Kerat near Kandahar, where, at the instance of the ruler of that place, he continues, expecting our death.

I call'd to mind the words of the Cup-maker,

Who said unto a cup replete with terror,

“ I know not if the stone of cruel fortune

“ Will crush thee first or me.”

The only measures proper to be pursued by Shah Allum upon this occasion will be to leave one of his

* Sultan Mohammed Muazm.

† Sultan Mohammed Akber, Aurung-zebe's fourth son.

Generals with a sufficient army at Cabul, and station Mohammed Muiz ed Din Bahader with another at Moul-tan, till the final conclusion of the matter: that is, to make peace after the departure of this frail mortal, and agree to a partition of the Empire. For let it be observed, by way of admonition, that many famous pre-tenders by kindling the flames of contention have abandoned prosperity for adversity, and given up their lives a prey to remorse and bitterness. One of these was Dara † Shekowh; who, had he hearkened to the salutary advice given him by his sublime || Majesty, would never have seen an evil day. His misfortunes were therefore a judgment upon him. But ambition will not suffer a man to breathe with ease.

May God amend the people of Mohammed, have mercy upon the people of Mohammed, and rejoice the people of Mohammed, who is praised from the beginning to the end.

L E T T E R XX.

AJMED KHAN's Letter giving an account of the disturbances raised by the Grandsons of the Ameer Ul Omra, and the son of Mohammed Muzaffer is herewith forwarded to you. Write a * Husbul Hukm to Mohammed Yar Khan, as forgetful of God as myself, with strict injunctions respecting the imprisonment of the rioters of Dehli, and his not acting so negligently in future in these necessary worldly affairs, which in reality are strictly religious. We have also sent a Firman tho' it is not necessary.

Thou hast an eye, the world is in view,
What other book or teacher needest thou.

God awake us from the sleep of the negligent.

† Aurung-zebe's eldest brother.

|| The Emperor Shah Jehan his father.

* Literally according to the order, a mandate or official letter from the Minister, containing the substance of the Kings orders.

L E T T E R

LETTER XXI.

† A NOBUT also shall be conferred upon Mohammed Ameen Khan, but let him not be troubled at his request not being complied with to-day, but be satisfied with our pleasure; as the chief excellence of a servant is to be satisfied with his master, under all conditions and circumstances. "If there is one in the house," says Sheikh Sadi, "thank God, a word will suffice."

LETTER XXII.

WE are informed by Letter, from respectable authority, that Mohammed Muazm has stationed people upon the road as dawk chokies. What can be his meaning for this when the News-papers are generally sent him. It is surprising that you did not represent this circumstance to us, you cannot hence be friendly disposed.—If you have not abilities or inclination for business, why do you interfere at all in the affairs of the Empire, which are a type of the Celestial Government! write him however, to take off immediately this household intrusion, or that otherwise he shall be taken off.

God pardon me all the evil I ever committed, and grant me repentance towards him.

LETTER XXIII.

The Emerald Ring bestowed last night upon Khan Bahader Cheen, is a plain one. I design now to give it him with the title of Cheen Kulich Khan Bahader, engraved on it. You may therefore send to the keeper of the jewel office for it, and after having caused the above title to be engraved on it, forward it to the Khan.

† A great drum—seldom conferred upon any, but Omras of 7000, which is the first rank of nobility, and beat before them wherever they go.

LETTER XXIV.

WE have perused the letter, with the *Toomar accompanying it, which Ruhullah Khan wrote to you, but by no means think it satisfactory. Draw a plan of the fort and transmit it yourself without delay to us.

Abdullah Khan has solicited the reinstatement of a person in his employment, without his first having done any thing to entitle him to it: how therefore can he reasonably expect his request should be complied with: But as the Khan himself is a valuable person to oblige him, we have yielded to it.

“ Verily God giveth in abundance to whomsoever he pleaseth.”

Let him now however, make him perform some important service, that this favor which we have shewn him, may not hang heavy upon us.

With respect to the employment he has solicited for Raw Dilput, such a favor would have been but a suitable return for his services had he captured the Fort before his arrival there; but what claim can he have to any since he himself effected it? unless solely to gratify him, or out of mere grace we confer it.

LETTER XXV.

AMEER KHAN has this year sent some baskets of fruit as a present to us, the greater part of which is spoiled. Write him to send such things in future with more dispatch, tho' we have no real occasion for them. For according to Abdul Kader Badil the Poet;

That which we use is most of it of no use.

LETTER XXVI.

AMEER KHAN is departed, but we also must depart. The path of life is uneven while the breath of existence remains.

* A Rent Roll or Statement.

Write to the Dewan of Lahore, who is his brother, to attach the effects of the worthy man, and be careful not to neglect appropriating the minutest article appertaining to him. Let him also take an exact account of his external property, and make strict inquisition after his purchases and concealed reservations; and wherever he discovers any thing belonging to him, let him take possession of it as the right of the worshippers of God.

For when a Prince through policy or weakness shews more favor to a particular person than is warranted by the noble law, he subverts the rights of the faithful and becomes himself a transgressor. In his life time I took this sin, for his sake, upon myself, but why should I continue in it now he is no more, and not resume what I bestowed upon him?

There was much conversation, I was silent,
Submitted to the precept and kept my peace.

LETTER XXVII.

WRITE to my Khan Firoze || Jung from me that—

The thought which afflicted me most was thy separation,
At length from the unkindness of fortune
I submitted even to that.

But thank God it is not of the mind.

If thou art in † Yemen, whilst mine thou art with me—

And that if he gives me a particular account of every thing relative to himself till we meet again, it will be acceptable.

Let him know I have seen Hyatullah, but *his* place is vacant.

Wherever a rose sprig grows, there must be a rose.—

LETTER XXVIII.

OUR faithful and affectionate Cheel Kullich Khan Bahader says “ If you do not forgive our trespasses and

|| An Omra for whom he had a very great affection, and whom he generally used to call *Pissir Sirferaz yafte* exalted to the rank of Son.

† Arabia filix.

“ have pity on us, we shall assuredly be of the number
“ of the undone.”

LETTER XXIX.

FIVE HUNDRED having been added to the rank of Abu Mohammed Khan, give notice thereof to the Paymaster-general of the Empire.

LETTER XXX.

WE have given a * Sirpeich Yemini to the son of Mohammed Ameen Khan; send orders, therefore to the master of the jewel office to bring two or three of suitable value with him in the evening: Tho' it is not usual to bestow a sirpeich upon any one below the rank of 4000. As he is a child, however, such a favour as this is of no great consequence to please him. His late majesty also gave one to the son of Sadik Khan; but when he was grown up and arrived at the age of discretion, he forbid his wearing it.

LETTER XXXI.

HEDAIYET KEESH and Akhlas Keesh, give themselves great airs upon having embraced the faith. Intolerable! But they would act in a different manner did they understand this sacred passage.

“ Those who have embraced the faith, through thee,
“ are certainly true believers: But say unto them O
“ Mohammed” “ ye have not chosen the faith, but
“ God has guided ye to the belief of it, hence are ye
“ become true believers.”

Thus it is, however, with the first here, and the foolish behaviour of the second is the same with Al-lijah there. It may with propriety enough be said to them,

* A band or fillet richly wove, and generally set with jewels, which is worn round the Turban.

Nakhshabi, rise and conform with the time,
 Otherwise you make yourself a laughing stock.
 The wisemen of the world in this are agreed,
 That 'tis prudence to act in accord with the time.

May God give them hearing ears and seeing eyes,
 and peace be to the faithful and the righteous.

L E T T E R XXXII.

HUSN ALI KHAN having offended our grandson,
 and left him without his permission, as the Prince com-
 plains in his letter of his having done, reduce him and
 attach his jagier, that it may be a warning to others.

Much forbearance degrades the value of a man:
 When a bow submits to be drawn it becomes lax.

God defend us from the evils of our passions, and the
 iniquities of our actions.

L E T T E R XXXIII.

WE have perused the letter which our beloved son
 has wrote † you. It is concerning a Jagier for his only
 son whom he has so great an affection for. You must
 therefore fix upon a suitable place for this purpose, and
 write something by way of comfort in answer to him.—
 He seems to take no kind of thought about himself,
 whence is it therefore that he has taken any for his son?
 May long life at all events be his portion, as even this
 is a blessing.

L E T T E R XXXIV.

THE sending Fütteh Allah Khan to Kabul, may not
 perhaps be a proper measure. He has many family
 connections in the first place, in the next, he is brave
 and enterprizing, and lastly, he is the victim of rage and
 a great talker. We once sent him with Ruh Ullah
 Khan upon an expedition, but he behaved in such a

† Sultan Mohammed Kambukhsh Aurung-zebe's fifth and youngest
 son. His son's name was Yezdan Bukhsh, called also Rehman Bukhsh.

manner you would have thought he had been the principal commander, and notwithstanding the politeness and civility of Ruh Ullah Khan towards him, his own inferior rank, and subordinate capacity under him, and the Royal injunctions regarding his submission to him, he treated him with such insolent and disrespectful language as made him appear insignificant and contemptible before the people. Should such a worthy as this therefore, with the rank of three thousand, and title of Bahader, be detached to any remote place, he would no doubt imitate the ingenious Bahader Shah * in his conduct, and we should then see what he would do. If you are easy, however, with respect to these consequences it does not signify, otherwise it will be better he should remain with us.

LETTER XXXV.

THE eldest son of the Empire discovers an inclination to continue at Lahore, tho' I wish he should go to Kandahar. We shall see however, which of us our † friend is most inclined to in this case, and on whom he has placed his affection.

LETTER XXXVI.

INNAIYET ULLAH KHAN has represented, through Mohammed Akhlas to us, that the eldest son of the Empire is involved in debt, and that the pay of his troops is encreased. How indeed can it be otherwise when such posts and allowances are given to people without examining their merits, and such benefits and favors bestowed upon them unseasonably and out of place. He has the Koran by heart, and is a learned commentator on it: can he not call to mind the meaning of the Passage "they spend out of mere profuseness," and does he never, even inadvertantly, read the explication of it?—

* That is he would revolt.

† He means God.

With

With open eyes and ears and so much knowledge, I am astonished at the blindness which God has cast upon him.

His Dewan too is a person unknown, and by nation a Cashmerian. Let him take this into consideration and appoint a fit person to the office. There is Aslem Khan by the way is not a bad man for it; he may ask Innaiyit Ullah Khan if he is.

LETTER XXXVII.

LAST night Abul Wuffa represented to us that the furniture of the chapel was worn out and become unfit for service. While that of other places is kept in order, this which really ought to be so, is neglected and disregarded! this is far from the spirit of true Musulmanism, send speedy orders therefore to the steward of the household to furnish the *Darogah with whatever he may represent necessary for the purpose. Alas! a hundred times alas! that we attended to this so late.

LETTER XXXVIII.

THE Fakier who was with us last night has no share of learning, and seems upon the whole a barren saint. His piety too very likely is only hypocrisy. Many of his words and actions, one of which was his refusal of a gratuity, were also contrary to law. For as the sovereign in the first place is the trustee of the public property, whatever he may please to give a person, is lawful to be received by him. And in case he should appropriate to himself, by the advice and consent of his spiritual and temporal associates in the government, the revenues of certain villages for his own private expenditure, and bestow them in gratuities upon any one, they are likewise lawful to be received: particularly, how can they be deemed prohibited to a destitute Dervish. Enquire his motives for this extraordinary con-

* Superintendant, keeper, &c.

duct, and if he gives any that are reasonable and satisfactory, let us be made acquainted with them, that tho' a slave to our prejudices we may assent to their propriety. And in case he should not be able to do this, let him be treated as hereticks are, who cut out superstitions for themselves, and falsely give the sanction of the law to them.

Sultan Mahmood Ghuznive (may God absolve him) would allow neither hereticks nor enthusiasts to approach his presence, nor even suffer them to stay in his dominions, that others, perceiving their self denial, might not be led astray by them, nor they have the power by their arts to decoy others. God direct us in the right way, and peace to the pious and devout.

LETTER XXXIX.

A COMPLAINT is at last arrived against Futteh Ullah Khan; At the time of his departure we were certain this haughty man would never agree with the prince, or conduct himself to his satisfaction. He will not comply with our orders in our own way, tho' he is forward to urge a compliance with his desires. At any rate however reduce 500 from his personal rank and 300 horse of his followers, and send notice of this reduction and the resumption of his title of Baheder to the office of the second Bukhshi. Then write a Hulbul Hukm to the Babler, and enquire of him if gratitude consists in such a one as he, making the prince by his behaviour offended with him, and displeasing him by overraking his abilities and making a mercenary display of his services; which is the practice of abject wretches of no consideration, and not that of men of honour and spirit who sacrifice their lives for reputation. At the same time let him know that had he sought our approbation, by means more laudable than these, we would have considered his services, and at the request of the prince, he should have been promoted. Let him now however, endeavor to rectify the past.

Sub

Having

Having in the first place given this information to him, you will in the next write the prince likewise, that we expressed our surprize how one of his mild and peaceable disposition could disoblige the Khan. While we were in the condition of a prince, we behaved to the Omrahs in such a manner that they were all pleased with our deportment towards them, and not only expressed their approbation in our absence as well as in our presence of us, but many of them, notwithstanding the great power of Dara Shekowh, left his service and preferred ours: And those who at the instance of our unfriendly brother behaved disrespectfully and improperly to us, were so corrected with the whip of our patience and constancy under it, that they were forced in justice to acknowledge the superiority of our fortitude and moderation. Our magnanimity thence being noted on the tables of his majesty's mind, we were enabled to perform wonders by the power of this weakness. As he therefore has irritated a person of Futteh Ullah Khan's disposition and exasperated a soldier, brave on all occasions, who would be of use in affairs of importance to him, and devoted entirely to his service, if he would now by way of satisfaction make advances of reconciliation to him, it would in itself be laudable and more advantageous for his affairs:

I'll give thee an advice, hear thou make no evasive pretext,
Attend to whatever a good Counsellor says to thee.

Let him act, however, as he thinks proper, and peace to him that follows the guide.

L E T T E R XL.

THIS Fort by the blessing of God will soon be taken also; but it is necessary to adopt some measures with respect to the infernal Sumbha. Write strenuously therefore to Khan Firoze Jung, to refresh his memory a little by a pat on the head, and bind the hands of his presumption before he grows troublesome by resistance to us.

A man of foresight is a prudent servant,

O God

O God restrain our desires, prosper our good endeavors, and preserve us from all evil.

LETTER XLI.

THIS business has not been settled properly by Munaim Khan, nor has he transacted it in the manner he ought to have done: He is a bungler and an idler. It is necessary he should be instructed and frequently admonished; tho' I myself, by the bye, need admonition.

I am old, and wandering, and have lost my way.

LETTER XLII.

IT has been represented by a letter from a disinterested person to us, that the eldest son of the Empire is raising levies and entertaining men in his service at high pay, notwithstanding the lowness of his finances: He must, therefore, no doubt, have resolved upon the recovery of Kandahar. It is well. May God grant him still greater resolution than even this. But what does he mean by requesting permission to come to Lahore?

It is necessary to reduce Nassir Khan 500, and to disgrace that vile Hindoo likewise. And it is further necessary to write something to him also to the purport of this sacred passage. "They who hold a Lord besides God, build a house for themselves like a spider; and in reality the house resembles a spider's web."

But every evil continues through us.

LETTER XLIII.

ABU NESR KHAN has raised a disturbance in Lahore, and oppressed the people of that city. Probably his head of safety is pained, or he perceives the Empire without a head. Get an account of his appointments from the pay-master, and bring it with you in the evening or to-morrow, that a reduction may be ordered of them, and his reason return to him with this reproof.

'Tis necessary to bang asses soundly with a good stick

When they go obliquely, through perverseness out of the way.

LETTER

L E T T E R XLIV.

ZUBBERDUST KHAN is a soldier, and of greater service than his father in the affairs of the empire.— He has acted nobly in Lahore, punished many of the insurgents of that city and it's environs, and destroyed their habitations. Write a Husbul Hukm of approbation of his conduct to him, and set apart a Khilaat of friendship likewise for him, for *a satisfied labourer does more work.*

L E T T E R XLV.

THIS country from the beginning was in the jurisdiction of the sovereigns of Dehli till the Behmens forced it by violence from their hands. For finding them entirely devoted to pleasure, and absorbed in sensuality, they lost not the opportunity their effeminate pursuits held out to them, and prepared a throne and an umbrella for themselves. But they were justly recompenced for their treason from the tribunal of the just avenger. That is to say; they experienced the same perfidy and treachery from their own servants and vassals, which themselves had shewn to their sovereigns: Seva, &c. on that account revolted from them.

Wherefore then should I leave a gold productive country in the possession of this proscribed infidel, this traitor to his Master? and why act remissly in a thing of possible acquisition without some apparent obstacle to deter me from the pursuit of it. Probably I have not studied the art of war in the venerable †Seiheihin, or have no capacity for conquering a country and reducing the stubborn and refractory. Write a Husbul Hukm, however, to Mukkerrib Khan, who was ordered to reduce Bernaleh, relating to the seizure of him, and enjoin him to proceed and attack him without delay, now while in-

† Two Books of the traditions or sayings of Mahommed, the one called Seih Mussellim, and the other Seih Bukkari, which are held in almost equal veneration with the Koran itself.

toxicated with the wine of ambition, he is gone alone against the Bergie Marhattas by the way of Haury towards the Fort of Kihlna. Write speedily; he will certainly overcome him; and may secure that infidel oppressor of Moslems in the fetters of just retribution. God forgive us, what can he do? God himself will do it, and bring him to the reward of his infamous actions. "They verily deceive for the sake of deceiving only, and we punish them as they should be punished; therefore leave the infidels to be excluded."

LETTER XLVI.

YOU may go to the gardens, and gather a nosegay of recreation.

The guards of to day, both horse and foot will attend and do their utmost to give you satisfaction; hence pleasure will encrease on pleasure.

All things are thine, whilst thou art his.

LETTER XLVII.

TAKE the ignorant Kambukhs to the house of Mahommed Azim Shah, and reconcile them together if possible, soliciting his forgiveness.

The world is not an object worthy a dispute.

LETTER XLVIII.

ALLIJAH is arrived. Mahommed Kambukhs must go out to receive him: And send orders to the Omrahs whose names were mentioned to you, to do the same likewise.

LETTER XLIX.

MUKHLIS KHAN is indisposed. You must therefore go visit this faithful servant in his illness, and enquire from us particularly how he does, for he is a valuable

luable man. His eloquence and capacity were very pleasing to his late Majesty, and justly; and his honor and fidelity stands unsullied and unimpeached. (May God restore him to health.) His son has not been here to day; where is he, and what is he about? He should not be left to his own discretion, but carefully educated. He has great part of the Koran by heart, and must not be suffered to forget it.

L E T T E R L.

THE letter of Kassim Khan to the prince, relating to the reduction of the Fort of Chinchí, and transmitted to us by Kambukhsí, is herewith forwarded to you; observe whether it has any foundation in truth or no, or is only fabricated to involve Assud Khan and his son.—What is it worldly men will not do to succeed in their designs and purposes! and what disorder will they not create to advance their schemes and projects! If the reduction of the Fort, and the capture of the Ranna, can be effected by him, what more need be required; therefore the present General, tho' old and superannuated, is not a bad one, and may even still keep the command.

L E T T E R L I.

ASSUD KHAN and his son have wrote to us that the prince has determined to take refuge with the proscribed Ranna, and wants to enter the Fort: That in order to effect this purpose he went one day to the foot of it; but from the vigilance of the Royal people, the reprobate Zemindar, durst not venture out of it to receive him: And that this alone, in short causes the delay in the capture of the fort. Write a Husbul Hukm, therefore, to them upon the subject of securing the prince and reducing the fort, and deliver a duplicate of it to Yar Ali Beg, that he may forward it by the dawk. He must not be suffered, like the pardoned and absolved prince, to
form

form connections with our enemies, and disturb the affairs of the *empire.

The labours of ages are mere games to infants
In those regions where children have the sovereign sway.

LETTER LII.

YOU must have heard how Affud Khan and his son have behaved to the prince. What can I do; there is no remedy for what I myself have been the author of. I issued orders agreeably to the representations these traitors made to me, and gave them a kind of permission to arrest the prince: But I never thought these profligate wretches would have had the audacity to advance falsehood in the presence of kings, and state facts without any foundation against the Royal youth. Be it so. While a friend stays with us there is company, as the saying is. Please God I will know the rights of it. For the present, however, write a Husbul Hukm immediately to them, with directions to send the prince without delay: after which to other matters.

A wise fisherman drags his net with caution in the sea.

LETTER LIII.

TO-MORROW is fix'd upon for the audience of the prince, therefore the Paymaster General of the Empire, and the rest of the people with their troops must go out to receive him, and conducting him with due respect, enlighten our eyes with the sight of him.

Happy the time, delightful the occasion,
When friends enjoy the company of friends.

LETTER LIV.

THE signature of the Dewan, which is A, upon petitions is needless; let this A of adversity, therefore,

* This alludes to the connection which Sultan Mohammed, Aurungzebe's eldest son, deceased, had formed against his father with his uncle Sultan Shujaa, when they contended with each other for the Empire.

be in future laid aside. The H of honesty will be sufficient for the body Dewan. In our opinion too the words upon perwannahs according to what is written are useless and unnecessary redundancies. It is a memorable saying, that the foundation of oppression at first was but small in the world, but whoever succeeded increased it, till it reached its present extent.

LETTER LV.

THERE can nothing be done for Ibrahim Khan till the final adjustment of what relates to the Kazi and the other people of Cashmeer takes place, and then very likely it will be a removal from his station: For a Pelter's reward should be a stone.

LETTER LVI.

THANK God Chinchí is at last reduced and the reprobate Ranna fled. It would have been no such difficulty neither to take him; but he has escaped through the connivance of the old superannuated Generals, that their shops, which ought now to have no custom, might be frequented sometime longer. "The wrath of God and contempt in this life will fall on those who have chosen the calf, and such is the reward of evil doers."

LETTER LVII.

EAT of the world 'ere it devours thee, as the saying is. Why does Yar Ali Beg, by the way, affect to mortify himself so much? There is no prohibition of eating and drinking in the law; and an abstinence from either is no certain sign of holiness: Why then does he not eat and drink; and not make both us and himself the ridicule of the people. It becomes a man to make himself acceptable to all sects and persuasions; but what in God's name does he do? This however is not his option or inclination: He would eat and drink if he could: But how can he,

While God the giver don't bestow the means.

LETTER LVIII.

THE late Emperor took great pains in the improvement of the gardens of Hiyat Bukhsh, and other places belonging to his royal residence, by keeping the trees in order, cultivating and nourishing the fruits, cleansing the basons and fountains, and embellishing the canals and rivulets thereof: And I also paid some attention to them during the time of my residence in the capital.

If Mahommed Yar Khan since my absence has constantly attended them himself, and had regard to their order and regularity, he has done well; otherwise you must now go yourself once a day there, and take this care upon you; giving every necessary attention to the reparation of the buildings, and the cleansing and beautifying of the gardens; and transmit us an exact account of their present state and condition.

In the next place you must procure from the superintendant of the buildings, a particular account of the state of the buildings and gardens of the royal castle, Sahibabad, Azzabad, Nobarri and Sehrindbarri, now in the possession of our inestimable sister, as also of that of the trees and canals belonging to them, and transmit the same to us with a drawing of the whole. Endeavour likewise to obtain information of the state of the vineyards and other gardens at the foot of the castle, and of the improvement of Muhussien Khan's garden, which is here very highly celebrated, and transmit that also to us that we may be satisfied of the truth. And in case the gardens, &c. should be injured or out of repair, we will order money to be advanced to repair and put them in order.

We have not, alas! repaired the ruins of our heart, but fool'd our days, like children, away in play and folly:

Alas! life is departed, and wisdom not arriv'd,

Alas! no hope remains for future caution.

I shall awake, said I, while it is day;

Alas! the day departed, and I did not,

LETTER

LETTER LIX.

TO imprison a plaintiff is illegal and subversive of justice, therefore, those who are such in the present case, must be liberated and referred to the chief Kazi, that an investigation may take place according to law, and injustice and partiality not be shewn to any one. Thank God the Kazi is a pious upright man, not to be influenced but by motives of rectitude and honesty, having God and his account in view in the decision of causes. Therefore "We shall be satisfied with the decree of the Kazi."

LETTER LX.

SHUJAUT KHAN the Nazim of Ahmedabad, having been raised to the rank of a thousand, and of a thousand horse, you will write him and let him know that what he has hitherto received is but a part of the whole in our power and inclination to bestow upon him, if he shews himself worthy of it; and that if he continues to manifest his loyalty and fidelity in the affairs of the empire in the manner he has done, and exerts like endeavours in the punishment of traitors, and the protection of obedient subjects, he shall in return be distinguished with still greater favors than these, and be exalted and raised to a more elevated rank than this:

The ladder of this world is we and I,
At last, perchance, there may be a fall from it,
Whoever mounts the highest thereon, is the greatest fool,
As he certainly will break his bones the worse in falling
from it.

LETTER LXI.

SHUJAUT KHAN is departed. We are God's and must return to him. He was a man of abilities and go-

† That is to the personal rank of a thousand, and the distinct command or munsh of a 1000 horse.

verned Gujjerat well in his time. As it will now be necessary to look out for a Subahdar for that country, you may fix upon two or three persons whom you think fit for that employment, and give in their names to us, that we may choose one of them for it. Allijah is very desirous of being appointed to it, and if he would not arrogate too much upon his princely dignity, is better calculated than many others, by the grace and favor of God, to keep the province in order. There seems no one so proper, however, as Kheir Andeish Khan, tho' they say he has quite lost his sight: Let him notwithstanding be nominated with the rest. Atteekullah also has a claim to this favor.

LETTER LXII.

HYZULLAH KHAN has not transmitted a clear and satisfactory account respecting the Cashmerians and Ibrahim Khan, nor inserted the particulars concerning them.

Eye upon this learning and knowledge of his;
Blind were his justice—distinguishing eyes.

In a religious point of view, what does it signify enquiring the truth of Dillavur Khan? Hence it has been observed that judges and investigators of truth should be men of severe and inflexible characters, who will not decide upon a matter on a simple affirmative or negative; nor reject, nor respect, upon any consideration, the parties to a cause they are to give judgment in, to please and gratify the powerful. Even formerly there were very few men of this description, but in the present age when religion and virtue are weak, and the devil and vice powerful, where are they to be found.

LETTER LXIII.

HAVING heard the following remarkable story from a Persian of undoubted veracity, we for that reason relate it to you.

One

One of the deluded sectaries one day in Ispahan said something which became him in the presence of an orthodox Sunni, against the directing *Khalifs (in all whom the high God is pleased). The Sunni transported with zeal for the honour of the pure faith, laid a dagger to the throat of the wretch and cleansed his soul from pollution with the transparent water of its blade: A tumult immediately arose among those who were spectators of the action, and at length securing the Sunni, they brought him before Shah Abbas. The king at first gave him up to the Kazi, and then to one of the † Sudders, with strict injunctions regarding his due punishment; and as the murder was proved upon him he received sentence according to the law of retaliation.

One of the king's ministers who held the doctrines of † Hanifa, interceded with his majesty for his pardon; but his suit was disregarded. He therefore set him at defiance, and singly, by the assistance of God, overcame the heretical guards: and escaping at night from the city, took sanctuary with Mohammed Khan, the sovereign of || Rome, where he was treated with more respect and honour. Hence whoever acts justly, and is respected every where for justice, will have infinite justice for his protector.

This happiness comes not by strength of arm,
While God, the liberal Donor, don't bestow it.

LETTER LXIV.

IBRAHIM KHAN is very tardy in his obedience to the Royal orders. It is necessary, therefore, to reduce a thousand horse from his corps, and to treat the Vakeel

* Abubekr, Omar, Othmar, and Ali, tho' the three former only are to be understood here, as spoken disrespectfully of.

† The Sudder is a person of great authority in the empire, corresponding in some measure with our Lord high Chancellor. He is chief administrator of the law, both in spirituals and temporals.

‡ One of the four great Doctors, so famous for expounding the Mohammedan law.

|| The Turkish Empire.

with

with pointed displeasure also; as we see our clemency only tends to disorder matters. He is exceeding obstinate and inflexible in the tenets of his own sect, and, therefore, acts disobediently to every order given him.— Probably he may also have obtained a dispensation from the teachers of his persuasion, for the exercise of violence and oppression. It was this made him so intolerable to the Dewan in Bengal, with whom he could by no means agree. God awake us from the sleep of the negligent, for the honour of the guide of the *just.

LETTER LXV.

RUH ULLAH KHAN has requested that orders may be issued to the Dewan of the Deccan, and the Kel-ladar of Dar uz † Zuffer, to furnish him from the records of the Serishta Duster, with an account particulars of the state of the pergunnahs, both Khalsa and Jagier of that district, to the end that Ameens and Kerories may be appointed to those denominated khalsa, and perwannahs given for whatever may be determined jagier: And that they should likewise, in case of necessity, send him whatever part of the artillery and materials for forming a seige may be required of them. Write them, therefore, accordingly; and appoint a Sezawul to escort the Pioniers and treasure to him. Also deliver the Firmaun which our grandson has written him to his Vakeel.

LETTER LXVI.

AZZIZULLAH KHAN is not one of those men who will always act with uniformity. All this humility is only affected to obtain his ends, and has not the least sincerity at bottom in it: You should therefore be cautious how you represent things for him:

How can strangers from mere association become relations?

How well soever the coat fits, it is not a part of the body.

— Mohammed.

† Ahmedabad in the Province of Guzzerat.

LETTER

LETTER LXVII.

ZULFECUR KHAN has dispatched a Sizawul to take the artillery from Ruhullah Khan, and throw him into perplexity, in the critical instant of business, in consequence; and tho' he has done this with a view to employ it in our service also, yet you will write to the Khan to detain it until he shall have reduced the fort, and not to regard, in the mean time, Zulfecur Khan's Sizawul, or consider him as deputed to receive it.

We have seen the plan of the fort and of his intrenchments transmitted by him. The quarter he has chosen to make his approaches from, is a good one, and they may be carried on by different directions to other parts: But it will be difficult, if not impossible to effect a breach in that quarter where there is no ditch, which is apparently of solid stone. He must therefore, raise two or three batteries to command the height of it, whence he may terrify the garrison, and shake the firmness of the commanders by the fire of the artillery from them, and they will in consequence soon capitulate.

We shall send a Firmaun to the Khan upon this subject, with such further directions, under our sign manual for his guidance as we deem necessary. God forgive us! God forgive us!

LETTER LXVIII.

WE observe by the paper sent by the news-writer of our grandson's army, that Shukrullah Khan, notwithstanding the near approach of the enemy, continued in a state of inebriety, and that instead of advancing himself to chastise their presumption, he left that business to others whom he sent to do it for him: That going at night to the house of Nuwazish Khan, he staid there till the morning, drinking and diverting himself with a dance: And, in fine, that he cannot abstain from unlawful practices, but obstinately persists in gratifying his loose and licentious appetites.

As

As news-writers from sinister views of their own, however, may lay things to the charge of our servants which have no foundation in truth, it will be proper you should write on this occasion to Meer Ahmed Khan, in whose honor and integrity we have the greatest confidence, to make strict enquiry concerning the certainty of these matters, and transmit a particular account of them to us; that in case Shukrullah shall have been guilty of the gross irregularities he is charged with, he may be punished as he deserves for such licentious conduct, and made an example of caution and shame to others.

It has further been represented from without to us, that during the stay of our grandson at Futtehpoor, some impudent hair-brain'd scoundrels, belonging to his troops, attacked and plundered the town of Dooberreh, the revenues of which are appropriated to the expence of the garden of Jahan Arri † Begum: that she wrote the prince concerning it, and that he sent her in answer a letter apologizing for it.

How has it come to pass that you did not write us of these circumstances? and why did you conceal the correspondence which passed between them on this subject?

Write Futteh Ullah Khan that his services and abilities have been particularly mentioned to us by letters, and merit our approbation, but that he must be careful not to prostitute them to mercenary purposes, nor offend us by rendering himself odious to the General of our appointment.

LETTER LXIX.

WE have perused the letter of Muatked Khan, accompanied by a general representation of the inhabitants of the Jagier relating to the damages done to it by the cantoning of thieves there, in which he has requested

† Aurung-zebe's Sister.

Muamoor

Maamoor Khan may be sent to punish those vile banditti. As the villains are numerous, however, and he may not succeed against them, write a husbul hukm to Khan Firoze Jung to send his son with a competent force to do it.

LETTER LXX.

SYED SAADULLAH KHAN has sent repeated letters to us, discovering many things which have been taken no notice of by others: You will therefore displace the News-writer of our fortunate port of Surat, for this unpardonable neglect of his duty.

Give the appointment of Physician to the hospital of that city to the son of the deceased physician Ashref, with an encrease of allowances for his encouragement.

Write Syed Saadullah that he must be very particular in his letter in future, upon the subject of the conduct of our servants, who, according to the sacred text—"Ye regard those who are guilty of oppressions and the flame, of hell for that reason shall verily consume ye"—are certainly tyrants: And tho' they be not actually such to others they doubtless are to themselves.

The anxiety he expresses in his letter to depart in the fear of God, is commendable and laudable: For this is death unto life. We too make this sacred passage, "O God, who art the creator of the heavens and the earth, and the sole sovereign of both worlds, let me die the death of the * faithful, and join me with the righteous" our constant and fervent prayer. But the meaning of the tradition; "I saw thee before the Prophets and Saints beheld thee"—appears in different forms to our conception; and tho' the learned at Court have given various definitions concerning it, they are not so satisfactory as could be wished. Tell him, therefore, as he is a learned man, he must also write us his conclusions upon it.

* True orthodox Mohammedans.

LETTER LXXI.

YOU must have heard of Yakoot, having been shot with an arrow, and upon enquiry found to have been made the butt of that vile foster brother of Kambukhsh. As it was necessary in consequence to remove him from the ignorant prince, and inflict due punishment upon him for this action, we did so; and served the fiend of hell as his infernal conduct merited.

“He who the devil has contracted an intimacy with, must of course be a very bad intimate.”

The connection of a worthless person is as dangerous as a coal: Hot, it burns the body, and cold, it blackens the Cloaths.

As the foolish prince, however, is inconsolable for the loss of his company, it will be proper to place a guard of *Chelaks about his tent, and take particular care that he commit no rashness upon himself.

LETTER LXXII.

KHAN JEHAN, notwithstanding his abilities, has in the first place, acted in this business like an old superannuated agent, with great dilatoriness and delay; and in the next when strict orders and injunctions respecting it are sent him from the Court, he endeavors to palliate his past negligence with frivolous excuses for it; but this he absolutely cannot. What he has brought upon himself, therefore, is but the reward of his hypocrisy and insincerity; and why indeed should it be otherwise? For what in this world can be worse than such vile deportment.

“The hypocrite verily will be in the lowest recess of hell.”

Write something, however by way of consolation to him, and also apprise him of what is here said

* These are slaves educated with the care of children, who have frequently succeeded their patrons where the latter have been wanting.

relative to him, that his eyes may be opened and himself reclaimed from such conduct: Tho' this does not seem probable, as he is inwardly an inveterate enemy.

"An enemy of enemies is thy lust within thy reins*."

How, therefore, reconciliable with his practise, can it be expected that this man should lend the ear of attention to the dictates of truth and justice. May God free us from the bondage of lust, and not call us hence in his temper.

Thou art kind in seeking lost sinners again
For the primitive kindness thou didst them;
Prayer is from thee, acceptance of it also,
Security is from thee, terror also.

L E T T E R LXXIII.

THE Ameer ul Omrah is departed. This was the only person who remained of the old standers. We are God's and must return to him. As there are demands, however against him, you will write to the Dewan and to the rest of the Officers of that subah, to attach his property, and be very strict and particular in securing his effects; and to realize from his people, by severe or lenient measures, which ever may be most expedient, the several sums due from him to Government.

We understand it is rumoured that favour will be shewn the deceased, in consequence of his great and eminent services, and we are inclined to countenance the supposition; you will therefore transmit a particular account of the situation and circumstances of his sons to us. We had indeed spoken to others in this respect before, but upon consideration of your family connection with him, rather recommend this task to you, being convinced that conformable to your excellent principles, you will act with uprightness and integrity.

* A saying of Mohammed, intimating it would seem that our greatest enemies are those who have the closest connection with us.

LETTER LXXIV.

AMAN ULLAH KHAN is, not unfit for this employment, you may therefore appoint him to it. Let me know what rank he holds at present, and he shall also be promoted. I have in view another favour too, which I likewise intend to confer upon him.

LETTER LXXV.

YUSUF KHAN has been fixed on for this employment, tho' the person recommended by you is also unexceptionable: but he is a soldier; and his particular abilities in the art of government, are altogether unknown to me. Let me know what you may have discovered in him in this respect.

LETTER LXXVI.

AN honest man is wanted at present for the Dewanny of Burhanpore, and in future too.

LETTER LXXVII.

WHAT in God's name is Mukkerim Khan about, and why does he delay his visit to the Noble * Cities? What can be better than such an undertaking?

A Pilgrimage is to visit the † house

A Pilgrimage is manly to the Lord of the house.

O God bestow upon me ample goodness.

LETTER LXXVIII.

YOU may receive the present sent us by our grandson: but previously tell his Vakeel that he need not in future send any thing unrequired.

* Mecca and Medina.

† The Kaaba or temple of Mecca.

LETTER LXXIX.

MURSHID KULI KHAN is an able and provident governor, nor is he wanting in principles of religion. Should this affair be mentioned to him he could probably settle it better than any other: you may therefore enquire of him as from yourself respecting it.

LETTER LXXX.

YOU must have heard of what has happened to Fazl Ali Khan: it will be therefore necessary to send an army to chastise the rebels. What think you of the brave Khan Hammid?

LETTER LXXXI.

I MOST sincerely wish I may never be guilty of a crime, particularly of an act of oppression; but as it is impossible for a country to exist without coercive government and public punishment, it happens through the frailty of humanity, and the dominion our passions have over us, that orders, tho' adapted to the time and place, are sometimes inadvertently issued, which involve the innocent with the guilty: enquire therefore of the learned the recompense of such actions. Thank God, as our intentions are always directed for the best, they will not probably condemn them. For that "there are no actions without intentions" is a memorable saying worthy of continual remembrance.

LETTER LXXXII.

KHAN JEHAN is departed. We are God's and must return to him. Good God, how surprizingly thoughtless and negligent is man! and what an absolute dominion has the lust of this world over him! he was even at this time soliciting the Subahdarry of the Dewan; and with what warmth and ardour did he urge his pretensions to it! but the work of sense, in short, is much greater than this. Wisdom and virtue, however, have

have no manner of business with it; for a lion by nature is not the drudge of a hare. But we make the world a morsel, and swallow it, our voracious stomach still crying, is there any more?

May God be gracious to me and preserve me from this wretched fate, for the honour of Mohammed and his posterity, upon whom be blessing and peace.

L E T T E R LXXXIII.

WE have perused the letter which Nussieret Jung has sent you. He has wrote in behalf of Daood Khan, and took the opportunity of displaying his own services in it. Something must be wrote in answer to him, and his hopes be kept alive till the capture of the Fort; after which, some of these requisitions may possibly be complied with; but in the interim they certainly cannot.

You will further send orders to Turbeit Khan to dispatch such materials as may be necessary for conducting the siege to the army of Nussieret Jung; and write the Kel-ladars of that quarter also to send all their fire arms, such as Jezzaiers † Ramjungies, powder, and ball, &c. to him, that his operations may not be impeded for want of any thing.

L E T T E R LXXXIV.

WE are informed by letter from Sepehdar Khan that the perfidious Mohabet has received his merited punishment. Thank God for this. Let a thousand be added in consequence to the Khan's personal rank, and a thousand horse to his corps; and let a dress, a scimitar, a horse, and an elephant be sent him. Promotions must also be made among his officers. Make him happy, therefore, with the pleasing intelligence of his good fortune; and take some notice also of his Vakeel if you think it necessary. For where the principal is welcome, the agent must be so *too.

† Long Blunderbusses carrying iron balls.

* An Arabian Proverb.

LETTER LXXXV.

I HAVE ordered five elephants to be brought forth for our valiant Grandson; two of which you will chuse and give in charge to his Vakeel. A horse, a rich dress and a dagger set with jewels with its appendages having likewise been conferred on him, send and take the latter from the jewel office.

LETTER LXXXVI.

AKHLAS KEESH has been promoted to the rank of 250, therefore cause him to be delivered over to the body Bukhshi.

LETTER LXXXVII.

MOHAMMED IBRAHIM the intimate of shame, has had the honor of being restored, at the request of the Empress, to the personal rank of three thousand, and the command of 2500 horse, with the title of Mirza Khan, and a donation of 10,000 rupees: Write a Husbul Hukm in consequence to him upon the subject.

"He that is merciful and forgives, will obtain his
"reward from God."

LETTER LXXXVIII.

ZUBBERDUST KHAN's news-writer has mentioned something relating to Syed Merek, is there any reality in it or no? For his own part he ranks himself among the strictly religious. Enquire also of Innaiyet Ullah Khan.

LETTER LXXXIX.

IF the Subahdarry of Akberabad is well governed by Saleh Khan, it will not be treating him with respect to give any other employment to him.

LETTER

LETTER XC.

SON Allijah. It seems you wish to change your residence, and have requested that Malva may be given to your son. You are an experienced young man child. If you continue at Khandeish, which is the place of your nativity, and also contiguous to us, and not prefer separation, through a mere desire of wandering, it will be more advantageous for you.

LETTER XCI.

SON Allijah. Great oppression we understand is exercised in your jagier by the relations of the stupid Afzul. It shall therefore, be taken from you; nor shall you have any other in lieu of it. The last remedy you know is the *Cautrey.

Sit not with the wicked but be a stranger to him,
You'll fall into a snare if you taste his grain,
The arrow through straightness saw the bow-crooked,
Didst not perceive in what manner it instantly fled from it.

LETTER XCII.

EVERY Emir who has had a serpeich presented to him, must not wear it, except on a Sunday; nor make any other for himself; but be satisfied with that alone.

LETTER XCIII.

SON Allijah. Your recommendation is not a revelation that implicit attention should be paid to it. The Nazim of Akberabad has wrote strenuously in favor of the Cutwal, recommending his continuance in office, which has thrown us into some suspicion and a little perplexity. It is a memorable saying, that when they simply affirmed a thing we believed it; when they sedulously urged the matter we doubted it; but when they swore to the truth, we were certain it was a lye.

* An Arabian Proverb.

LETTER XCIV.

ALTHO' Nusserrret Jung has thought proper to charge us with ignorance, has he not very clearly discovered his own want of knowledge in doing so, and plainly shewn himself to be just in the same predicament? This is an excellent method he has taken to shew his gratitude and a sense of the favours he has received. Mercy and clemency no doubt are very rare and estimable qualities, and he has the happiness to experience the good effects of them. The worldly habitation of these men is well stocked and replenished, but the last dwelling of such a worldly minded race, will be the mansion of desolation.

Henceforth, whatever comes of good or bad O Hafiz,

Don't grieve, live gay, because that the World is on its passage.

LETTER XCV.

GRANDSON. The World and all it contains is vile and worthless, a place of ridiculous forms and idle ceremonies, which, notwithstanding must be complied with. Orders are issued by us purely out of affection and regard for you; and will not you take the trouble upon yourself to go out and respectfully meet them? While you are in a condition, however, to do it, and have strength to mount a carriage, you must by no means think to be excused from performing this necessary *duty.

LETTER XCVI.

FORTUNATE Grandson. We have attentively perused your letter, and are much affected in mind at the loss of †Sinsinni for nothing. At all events there

* It is customary in Hindostan, when orders or dispatches are sent from the King to any one, for him to advance three or four cofs, out of respect to the Sovereign, to meet the messenger conveying them.

† A very strong fortress, thought impregnable.

seem only two methods left now; either we must proceed to Malva and Akberabad, and you to the Deccan, or contrariwise; and an army must be stationed with a general of high rank (there are two remaining, Nussieret Jung and Firoze Jung) with you, and another with us, to represent the wants and necessities of every person to us.

It will not be prudent in you to come to Ahmednagar, as it will be losing time; but write whatever you may have occasion to communicate to us.

'Tis possible to stop a fountain's source with a probe,
When full it is not to pass it with an Elephant.

L E T T E R XCVII.

In the time of his Majesty Jennet *Mukani the Khalsa revenues amounted annually to 28 crores of daums, and the expences of his Majesty's government to a crore and fifty lacs of rupees; so that he expended during his reign, seven crores of rupees, besides †Asherfies, which were left him by his Majesty Arsh ‡Astani. At his demise a crore of rupees remained in the Royal Treasury, and his Majesty Saheb Keran § Sani, who exceeded all the princes of his time in knowledge, discernment, and judgment in the nature of affairs, brought 60 crores of daums in specie annually into the Khalsa Treasury, and limited the royal expences to one crore of rupees.

* An inhabitant of Paradise. The Emperor Jehangier.

† Gold Mohurs.

‡ At the threshold of the Empyrean Heaven, or the foot of the Throne of God. The Emperor Akber the Father of Jehangier.

§ The second Lord of Ages. Timur or Tameglane was the first who bore this title, because his reign exceeded a Kirren, the singular of Keran, or a period of 30 years. The Emperor Shah Jehan.

All the Emperors of the race of Timur are distinguished after their decease by some such appellations as the two former of these, by which they are thence as well known as they were before by their proper names.

LETTER XCVIII.
FORTUNATE GRANDSON.

Thy companion should always be better than thyself.
That thou mayest encrease in virtue and knowledge.

LETTER XCIX.

SON Allijah, God preserve you. The Subah of Gujjerat is not like Bengal and Cabul. By reason of it's great distance, it is proper the conduct of the Nazims should be inspected; therefore, act henceforth agreeable to established usage.

By promises and threats, they manage matters.

There are many more robberies committed in the city and it's environs than there used to be formerly: What can be the reason of these irregularities in the Subahdaries not under our own immediate inspection?

The Zephyr cannot, from shame, look the rose in the face;
As he has opened the skirts of the bud, and can't close them up.

LETTER C.
SON ALLIJAH.

Duration of time as the wind of the desert is past,
Sweetness, bitterness, beauty, deformity likewise are past,
The tyrant imagined he practised oppression on us,
But it hung on his neck and passed over us.

LETTER CI.
FORTUNATE GRANDSON. Apply yourself
always in the morning with assiduity to this:

Our poverty, our weakness, and infirmity thou knowest,
Our maladies, likewise their remedies, thou knowest.

LETTER

LETTER CII.

To MOHAMMUD AZIM.

ENAMOURED with the beauty of your virtue, and the excellence of your knowledge, we cannot avoid enquiring, how long the unhappy Zahid Bānu must continue in a state of wretchedness and misery. She has an indisputable claim upon us and you; and to destroy her right would be to incur the displeasure of the creator. Do not you know how great forgiveness, the abundant goodness of God, extends to the numberless faults and transgressions of us sinful offenders. Then for God's sake, and for our sake, remove all ancient malice and resentment from your heart, and shew kindness to that miserable woman, who has no one but you to look up to; more especially as her grandsons have seen the evil day of their deeds. The world must pass, and be passed; it is therefore expedient to keep on good terms with all people.

Say in the world who's guileless of a fault.

I remember a remarkable observation of the excellent Mea Abdul Luttif; That to habituate the mind to a disregard of God, and to drive a just claimant from the door, were the most detestable of crimes. May the imprinter of truth impress the words of this sinner upon your mind. In addition to this, what further need be said upon the occasion.

LETTER CIII.

MUDAR UL MUHAM. Write a Hufbul Hukm, irrevocable as fate, to our son Allijah in these words:

It has been represented by a letter from Neeknaum Khan to us, that you have dismissed from your service the three sons of your old Dewan. You have knowledge and understanding sufficient, and are at liberty to act as you please; but Fuzzaiel Khan, the Meer Hadi,
does

does not at all relish it, which has induced us to make Innaiyet Ullah Khan, mediator in their affairs.

You must remember that when Gocultash Khan, while he held the government of the Deccan, and Ruh-ullah Khan, during his Subahdarry of Hyderabad, had been guilty of misconduct, we prudently punished them for some time for it; but had regard at last, however, to their hereditary services, and restored them again to favour. Do you so likewise.

LETTER CIV.

INSERT in the Husbul Hukm to Allijah, that intelligence is arrived of the death of Mukhlis Khan, in whose nobleness of nature, unaffected piety, and extensive knowledge we took pleasure. It is God's appointment. This mortal charnel house is full of troubles, and its advantages are fleeting and transitory: But where is the reflecting mind and penetrating eye? A certain person by way of traducing him said to us, that "this man did not look upon any one better than himself." "True," replied we, "because he could find none preferable to himself."

LETTER CV.

WRITE a Husbul Hukm to our son Allijah, and give it with speed to Yar Ali Beg, acquainting him that Husn Beg, the destroyer of the district of Cora, has not been removed on account of his kindred with Afzul Khan, and that the inhabitants thereof are ever complaining, and heating their heads against the ground. They say

If thou givest not justice there is a day of justice.

The last remedy is the cautery. We will resume this district from his Jagier, and he shall not have any other in lieu of it. The heavens are distant, the earth is hard, and no intreaty shall avail him. They call a Dewan the moderator between the holder, and the tenant

nant of a Jagier: True, it is easy enough to hold the office, but difficult to perform the duties of it. And in some places apportioned to his troops, there is nothing but tyranny, and the foulest oppression practised.

Having weighed all those things in the balance of reflection, let him chuse out men of integrity and understanding, and send them thither without loss of time; else the cause will be attributed, at the day of retribution to the conduct of him and us. And further, give him to understand that inferior collectors ought not to be the kindred and relations of the Dewan; nor writers of occurrences, the friends and intimates of superintendants and foudjars.

LETTER CVI.

SAADULLAH KHAN, one morning after his usual devotions held up his hands a long time in supplication. His attendants inquired of him what he still further entreated for; he replied *a good man*.

LETTER CVII.

SEND a copy of the accompanying paper of occurrences to Mohammud Azim, as the conduct and actions of the collector of this place, appear evidently to be what they are represented in it. Why is he so thoughtless of the day of retribution? The actions of the Aumil will be recorded in the registry of fate, in the name of him and us, and justice! justice! from the hand of negligence, will be the dismal cry.

LETTER CVIII.

WRITE the vain, self-conceited, and inexperienced Allijah, that we think his opinion and himself mighty clever in all things.

God keep thy lovely cheeks from evil eyes.

LETTER

L E T T E R C I X.

THE eldest son of the empire has wrote to us, soliciting an augmentation of appointments for his fourth * son. The cavalry of † Raffeih ul Kudr, it is true, are superior in number to his, and you may venture, in this respect to place them upon an equality; but it will be altogether improper to encrease the personal allowances of the younger, above those of the elder. To gratify our beloved son, however, we will devise some other means of shewing our favour to him.

L E T T E R C X.

WE understand by a letter from our grandson Mohammed † Azim, that the eldest son of the Empire has been highly displeased with that shining light of our eyes. It is surprizing he should be offended with so amiable and promising a youth! write a Husbul Hukm upon the subject to him, and urge the expediency of his forgiving his faults; which, all things considered, are in reality no faults. Forgiveness is congenial with generous minds, and the subject best adapted to their exertion.

L E T T E R C X I.

MEA RIZAJO KHAN and the Hindoo cannot agree together. "These two enemies are creating enmity among their Gods:" And so on to the end of the verse. Write a severe reprimand to the Hindoo.

L E T T E R C X I I.

SO Ruhullah Khan has, it seems, paid the money in that manner, has he? and does the rich beggar think he shall digest collusive gold by these means? he is much

* Khojista Akhter.

† His third son.

‡ Second son of Behader Shah.

mistaken if he does. When a Mursubdar at court is incapable of paying money any other way, they may then take it from his Jagier, but this is not the case in the present instance. Confine his Vakeel, and force the sum due to government here from him, nor let his master think to hide for ever our asherfies under ground.

His sublime majesty (may he rest in peace) was very strict in regard to collusively obtained, and thence forfeited property, and would instantly and speedily dispatch a band of rough chelahs, and seize it without the least ceremony. I remember one day when Jiafer Khan was first raised to the Vizaret, that he kept him shut up in the royal bath while he carried off his asherfies. The Khan suspecting his Darogha of having betrayed him to the Emperor, determined to be revenged on him for what he deemed his treachery, but our eldest brother told him, that after the breaking up of the divan he would adjust matters between them, and make him give the Darogha a pair of shawls instead of punishment.

LETTER CXIII.

THE *Peishcar of the sudder constantly bring a rabble to the presence with him, and has perhaps some interested view in doing it. Strictly prohibit his doing the like in future.

LETTER CXIV.

TURBEIT KHAN has to-day spoke in favor of two or three mim § bashis, who have distinguished themselves above the rest in this expedition, and solicited Sirpeiches set with jewels to be bestowed upon them.— You may observe to him in answer, that as he has spent

¶ It has been usual for the Mogul Emperors to give audience to their first Ministers and principal nobles in their bath, which may be considered as a private audience, before they gave a public one. They seem generally to have held their councils there too.

* Foreman or Deputy.

§ Colonels of horse, or Commanders of a thousand.

his life, from his infancy, in our service, and been educated in our presence, he ought certainly to know that these people are not of the kind on whom such favours are conferred. Let him know however, that in order to please him, and to promote the affairs of the Empire, three jehgas will be given to them, which the keeper of the jewels shall send by the assistance of God. If any person, notwithstanding, shall perform actions worthy of notice, and behave himself with diligence and assiduity in the service of the State, he shall be rewarded suitably in return: And in case of his horse being disabled in the royal service, he shall be honoured and made happy with the gift of another in his stead.

LETTER CXV.

TURBEIT KHAN is yet in want of †instruction.—It has been represented from without, that he has not paid the money remitted to him from the presence in account pay due to the artillery men, detached to the different forts. What is the miscreant occurrence writer about? It was only to give us intelligence of such things as these that he was appointed. These people involve the most momentuous affairs of the empire for their own private views and purposes; and divesting themselves of every sense of fidelity and loyalty, pretend ignorance of the true state of things; how otherwise could the disaffected fortify their strong holds, and the rebellious be enabled to retain large bodies of forces without our immediate knowledge; if intelligence of these things in the beginning was duly conveyed to us, they could never arrive to this: For

To neglect a small fire is not an act of the wise.

After having dismissed him from his employment and resumed his jagier, you may give the latter to Burhan Ullah Khan, who complains of being without one, he

† *Turbeit* means instruction. This is a play upon the word which Persian writers are very fond of.

is certainly in the army; and write a letter of severe reprehension to Turbeit Khan, and enquire how this form should turn out to be a real substance from him, and whence it should happen that he had no regard to subsequent events. The door-keeper, it is clear, could not overrule these poor wretches, who had neither received their pay, nor been furnished with provisions in the forts, had they chosen to abandon them, and indeed if such people do their duty even when they have received it, we are very well satisfied with them, but without it, how can it possibly be expected they can or will?

In this instance, however, to serve private views of his own he has disordered his master's affairs, which are in truth the deity's, and for the sake of gratifying one passion of a life of two days, trampled upon the rights of men fighting in the cause of religion, and thence in fact aided the infidels devoted to perdition. What grateful true believer would have acted in this a manner? Let him know he must at any rate furnish their pay to the artillery, take receipts from them for it, and transmit the same immediately to us; and in the event of a contrary conduct, let him hold himself obnoxious to the reward due to traitors and rebels, and consider it as justly impending and hanging over his head: For "verily God doth not countenance the treachery of traitors*."

Innaiyet Ullah Khan, went from hence vested with the full authority of absolute supervisor, but what has he done in consequence?

Whatever goes into a salt pit becomes salt.

Being unable, however, to make any effectual opposition, what could he in fact do? He was obliged to be entirely passive. But when he found things in this train, why did he not rise and return? They would at least have given him leave to depart, tho' they would not give him his allowances. Write something from yourself to him likewise.

* A saying of Mohammud.

LETTER CXVI.

MOHABET KHAN of Hydrabad, has certainly departed at Lahore, and left none behind him, except a grandson by his daughter, whose father died in the lifetime of his father.

Write accordingly to the Dewan, and officers of that Subah to attach his effects with the greatest care and fidelity, as escheated property is the just right of the worshippers of God. The sovereign is only the trustee of, and the officers of government are no more than the agents of the Sovereign, nor has any one the smallest claim to it, except the poor and helpless: "Abstain
" for God's sake, O ye prudent, therefore, from || it."

LETTER CXVII.

MOHAMMED AZIM requested to-day that the pergunnah of Sukkerpore might be given in jagier to Allijah. Enquire of him with what hopes he expressed this great regard for him. If Allijah has requested our dear grandson to solicit this favour for him, it is of no consequence; otherwise let him drop his suit: For should it be complied with, it will not so much encrease his friendship for him, as it will his means of discovering his pride and ambition.

"The most high God is bountiful to us, out of pure
" affection; and we certainly wish he would do us every
" kindness, and bring us under the extensive shadow of
" his boundless * favour."

LETTER CXVIII.

OUR fortunate grandsons have been permitted to take their leave of us; and if they go also to the house of Allijah, and take leave of him, it will be proper.

Endeavour by mildness to subdue an obstinate enemy,
For ashes, by its softness, brings under the raging fire.

|| A saying of Mohammud.

* A saying of Mohammed.

Whenever this perverse one obtained leave of his sublime Majesty (may he rest in peace) to go any where, he next went to the house of his eldest brother to take leave of him, and whatever pride he affected to treat him with, he bore it with resignation, tho' it was very irksome to him at the time to submit to it; but when he now reflects coolly upon the consequences of this conduct, he has reason to conclude it was the goodness of God that directed it.

O God I am the victim of thy goodness,
What goodness this! O God I am thy victim.

LETTER CXIX.

MERHEMMET KHAN came to Court to-day in an elegant dress, and the skirt of his robe was so long that his feet could not be seen from it. We ordered Muherrim Khan in consequence to cut off two hand breadths from it, as the vests of pious Fakiers should be short and lasting.

It is certainly very unbecoming in a man to be solicitous about his dress, or the decking out of his person; for paint and perfume are only ornaments fit for women.

You may now tell him to confine the length of his garments to that which has been prescribed and customary at court; otherwise that he must not presume to set his feet within the bath again. And mention any thing else upon this subject which you may think proper by way of advice and admonition to him.

LETTER CXX.

WHENCE has he made all this provision when he knows we eat no beetle—nor is even the Abdar-khana kept in proper order. The care and attention of a darogha, in all times and places, should be confined to the duties of his station—in cleansing and keeping in order the utensils committed to his charge; that they may be a recommendation to him, whenever they are called for, and the purity of his mind and disposition be thence made

made manifest to us: And that people also observing this disposition, may form just conceptions of our wealth, the gift of God, and be struck with admiration at perceiving his taste and elegance. Alas! alas! how reconcile all this vain-glory with our pretensions to voluntary poverty? In truth it is absurd and inconsistent by the earth, and by the Lord of Lords.

LETTER CXXI.

AKEL KHAN, has wrote a good answer to the Hufbul Hukm, which was issued to Mohabet Khan, respecting the construction of the fort of the seat of Empire: Thus should a servant act. Glory and praise be to God.

LETTER CXXII.

THE Shereef of Mecca the magnificent, who has heard of the great wealth of Hindostan, sends an Ambassador every year to draw his share of gain from it; but as the sums which we give are intended for the worthy and deserving, and not for him, it behoves us to know that they alone receive them, and that the hand of this usurper of right does not reach to them. At all events, however, if these gifts are made with a sincere heart, and are approved and acceptable to the prophet, they will be conveyed to those they are intended for; but if they proceed from hypocrisy, it is better they should not. "This, and that is from thy Maker, and these folks are made happy." Shew mercy unto me, Lord God, and to all true believers.

LETTER CXXIII.

IT is certain son Allijah that the son of the keeper of the divan does game in the Nekkar Khana. Alas! a hundred times alas! that you should be so careless and remiss, while the important charge of government is vested in you. Pray what became of the Hircarrahs,
that

that they did not advise you of this transaction? or did they do it, and did you think proper to disregard it? In short either employ new ones, or punish these for their negligence.

From speaking much I am become a prater;
But none of you grow wiser by my talk.

LETTER CXXIV.

IT seems you have spent a month, son Allijah, in hunting wild geese about the river Neelcaunt. Altho' hunting is a diversion that relaxes the mind, and gives a relish to food, yet it must be much more pleasant and agreeable, when you have leisure from the important concerns committed to your charge, which you ought to consider as indispensable duties; especially the due performance of the duties of government, which knowingly and wilfully ought not to be neglected; as we are certain, from incontestible traditions, authentic histories, and other annals, which cannot be controverted, of being called to an account for our conduct in this respect. This should be considered as the most important of all employments. If you enjoy any leisure from the affairs of one Subah, why do you not attend to the conduct and management of those entrusted to Khan Jehan Behader, Akel Khan, and Shujaat Khan? You take pleasure in overthrowing of game, and we take it in reducing of fortresses and capturing of chicken cocks. Alas! alas! what is life, and where is eternity? I have surely found few in the world, fit to be the monitors of others. Our lives, for the most part, pass away in vanity and folly, and nothing of essential importance is done by our hands: But we ought to reflect, however, that we must answer to God to-morrow.

O gracious heaven compassionate our state,
For we are captives of gross appetite.

May God at all events prolong your days.

LETTER

LETTER CXXV.

YOUR age is past sixty, know you not yet that life and death are in the omnipotent disposal of omnipotence. He, the most holy, by what we call accident and casualty, destroys a world, and creates another in its stead. 'Tis the immutable decree of God, the one, the omnipotent. It is proper men should order their actions by the divine perfections; but regularity, independant of hope and fear, is not to be expected.

The person who holds the employment of news-writer to you, should not be removed and appointed to any other.

LETTER CXXVI.

WHAT you have wrote intercessory of forgiveness of the fault of Yatibar Khan, carries strong suspicion that Syed Saadullah Derveish must have been the author of it. Require a personal answer, and write accordingly.

Abdul Kader Badil has spoken two very agreeable verses, which seem applicable enough in this place:

Dread the sighs of the oppressed; for at the time of invocation,
Acceptance will advance from the gate of Heaven to meet them.

LETTER CXXVII.

MOHAMMED ANWER the merchant, is by no means a proper person to have the intendency of the ports; nor should you, with so good an understanding and so clear a judgment, make such a preposterous out of the way choice. This is exactly like making a watchman of a thief.

LETTER CXXVIII.

THE town of Dohud annexed to the Subah of Gujerat, being the birth place of this poor sinner immersed in iniquity, you will hold it indispensable to favour the inhabitants thereof. You will also continue the decrepid

pid old man, who has long held the Foijdarry of it, in his station, and treat him with kindness and attention; nor hearken to the sinister representations which designing interested people, uneasy at the prosperity, and distressed at the good fortune of others, may make against him.

LETTER CXXIX.

SON ALLIJAH. Mohammed Beg one of your servants has gone over I understand to the accursed deluded enemy. They say he is of the family of Muatimed Khan, who was formerly Dewan of the Deccan and your body Bukhsbi. He was driven to this measure without doubt by your new ministers, who could not bear to see him near you. Call back the wanderer again however, or write us and we will do it; as a bad commodity at last must lie upon the hands of the owner.

LETTER CXXX.

THE bones of Shujaat Khan are not yet quite mouldered, nor is the remembrance of his services entirely obliterated. Of his heirs and representatives only these two sons-in-law, and an adopted son remain: why then do you cast them from you for a trifling fault, the truth or falsehood of which can be known only to God? and why in opposition to our will do you place a Hindoo in the room of a discarded Mussulman?

Enhance the value of your old hereditary servants;
For treachery never proceeds from those you have bred.

LETTER CXXXI.

TEEJAPORE and HYDERPORE, places of the greatest consequence in the Subah of Malva, have been given in Jagier to you. Formerly Sirbullind Khan, Hufn Ali Khan, and others of less rank, such as Nuwazish Khan Rumi, &c. were Foujdars of these places; and that light of our eyes must be careful to send able and experienced men thither.

I re-

I remember it was observed one day in his late Majesty's presence, that the splendor of the house, the increase of the wealth, and the improvement of the Jagier of Saadullah Khan, were entirely owing to the abilities and integrity of his faithful Dewan, Abdul Nubbi, to whose sole management he had committed them; while he wholly dedicated his own time to the service of the state. Said his Majesty thereupon to the Khan "you have a *Pares stone which we wish you would give to us." "True," replied he "I have in the form of a man, with the quality of a gold transmuter and gold diffuser, and he is at your majesty's service." His Majesty praised God, and said "we do not want him, as we know you are possessed of the very same rare qualities. He has been bestowed by heaven on you, and you on us: but an intelligent, honest, pious, thrifty man, is a great rarity."

What I sought most I found least; it is much, and it is not.

There is nothing in this world, except man that is much and is not.

LETTER CXXXII.

SON ALLIJAH, God preserve you. It is certain you ride with too much precipitation and violence, so that the foot are left behind, and the horse come up with difficulty: And to such a culpable extremity have you carried it, that your †Saiyeban carrier died while you were hunting, fatigued to death by being obliged to keep pace with you; and gave up his precious life as a whiff to the wind. What answer will you give to God for this? You have often seen our manner of riding, and why will you act directly contrary to it?

* Not only walk softly, but don't walk at all,

For thousands of lives are under thy feet.

Akel Khan's manner of walking was with surprizing dignity. May God have mercy upon him.

* A stone said to have the quality of transmuting any metal it touches into gold.

† Any thing that shades from the sun.

LETTER CXXXIII.

WRITE to our most upright son Allijah, that we consider him an exquisite judge and a nice discerner in all things.

May God preserve his lovely face from evil eyes.

To remove Mohammed Beg and give the Foujdarry of Surat to Sheerandaz Khan is something very strange and unaccountable. The result of things may be foreseen in some measure from the character and abilities of a person.

The countenance of a man is the mirror of his mind.

There were several of the rank of 5000, of military abilities, such as Koteb-ed Deen Khan, &c. whom he might with propriety have chosen for this employment; or had he appointed Syed Kumal, or Syed Morad to it, who are esteemed and respected in that Subah, it would not have signified. The Foujdarry of that province, however, with the districts annexed to it having been given in Jagier to him, he is at liberty to appoint whoever he thinks proper of his faithful trusty servants. Amanullah Beg and Behader Beg Shirvani, could they reconcile themselves to be at a distance and away from the presence of that light of our eyes, are certainly well calculated for this employment; as uprightness, and integrity, and an exact knowledge in the forms and minutiae of business, are the most essential qualities in subordinate agents. Of those of an abandoned character, interested in their views, there are many at hand, while the virtuous in their conduct, and sincere in their speech, are neglected and excluded. The Emperor *Arsh Aftani had excellent servants, by whose means he gained such repeated victories, and performed such numerous exploits. But his late Majesty in his reign had many famous warlike servants, and great numbers of men well versed in

* Akber.

all the arts of civil government; yet notwithstanding these advantages, he gave the strictest attention to his affairs, without relying too much upon the abilities and integrity of any one. I remember that when his Majesty sent Morad Bukhsh towards Balkh to recover his ancient patrimony, he wanted a Dewan for the army, and no less than eight persons of integrity and abilities became candidates for the appointment; but a single person of that description is not to be found at present, whom I can appoint to the Dewanny of Bengal. Ah! Ah! what a scarcity of men of real worth.

LETTER CXXXIV.

SON ALLIJAH. You have formed a good resolution; therefore why do you neglect to recompence the acts of oppression of that deluded race of people?—The most odious depredations and violences are daily committed in Barrekputten, Hajipore, Menapore, and other Tannahs of your Foujdarry; and the mountaineers infest the roads from all parts to the very skirts of the city, carrying off into shameful captivity, the inhabitants as well as strangers, who are journeying from other places thither. The injured cannot possibly approach you to prefer their complaints, as you have given the Foujdarry of the environs to Amanullah Beg, the darogha of the artillery, and your household dewan, whose duty, as such, it is to represent them, and the command of the several tannahs to his relations and dependants. Alas! a hundred times alas! Time passes away like a shadow, and the fear of God and the reproach of mankind, seem to make no impression on you. You should give the Foujdarry to one of the inhabitants of Gujerat, such as Sufder Khan Panniputti, or the sons of Behlool Khan Shirvani, who were of established reputation and character there, in the government of Shujaat Khan, and are esteemed and respected by the people. And I must now very plainly declare to you, that your attachment to this man, and neglect of the affairs of
your

your government, will be brought as heavy charges against you, at the tribunal of judgment, on the dreadful day of retribution.

You must henceforth place careful news-writers and trusty hircarahs in every district, and daily peruse with attention the actions of the governors thereof, that you may be thereby enabled in time to remedy any of their misconduct.

The day of judgement ended in examining my faults:
Tear then the bonds of guilt of all mankind beside.

LETTER CXXXV.

THE Kazi, Abdullah, is taken to the mercy of God. He had given every satisfaction in this station to us, and to the people of God. I am not acquainted with the particular situation and character of his sons. Abdul Mujeed the eldest, having been sometime Kazi with you, write and inform us whether he possesses abilities, learning, integrity, and virtue, as no station is of greater importance than that of a Kazi; the lives and liberties of the servants of God, depending on his word and authority. Of former Kazis, Sheikh ul Islam was distinguished for peculiar integrity and other excellent endowments in the investigation of truth and falsehood: Hence a good man is a rarity much wished for, but scarcely found.

LETTER CXXXVI.

WRITE a husbul hukm to Mohammed Azim and dispatch it along with the messengers, informing him we have heard that his register of petitions is an attentive disinterested person. Here Siadat Khan, notwithstanding his superior rank and the surplus revenue of his jagier, is intirely mixed and incorporated with selfish views of private emolument; tho' honesty and integrity alone are the terms on which a person ought to hold this employment. Should Asud-ed Deen Ahmed, the

the son of Dilauver Khan, who is with the Prince, have the essence of these rare qualities in him, let him write us accordingly, that we may call him to the presence, and appoint him to this office. Broken-hearted, detached from my self, and connected with falsehood, I seek a person resembling the Phoenix, known by name, but not to be found.

It was asked of a physician, what was the best remedy for the disease of self-interest; he replied disinterestedness.

LETTER CXXXVII.

THE Banditti continually infest the roads from *Chummarconda to Kaderabad, so that passengers cannot go in safety; which I strongly suspect can be attributed to nothing but carelessness and inattention. A sign is sufficient for the wise. You have it in your power to procure the best intelligence from all parts; why do not you, therefore, get acquainted with the motions of these miscreants. You should provide for the future in time present, and not procrastinate till the approach of the evil day. It is but justice to distinguish good servants with adequate rewards, and to punish the wicked according to the enormity of their evil actions; for favour shown to them sets the good at enmity with God. This world is the sown field of eternity. We expect an answer.

A tyrant once craved the intercession of a holy man, he was answered, none other could operate in favour of oppressors, except justice towards the oppressed.

LETTER CXXXVIII.

MY soul! My darling son! Being charmed with some passages in the writings of his late Majesty, (may God illuminate his paths) I am impelled by the ardour of my affection to transcribe them for your perusal; as

* Golconda.

well that I may not alone enjoy the pleasure derived from the possession of them, as that you may receive instruction from the excellent precepts they convey:

“Several things,” his Majesty observes, “ought to be accounted most laudable and worthy of attention: Not to shew countenance to bad people: Not to be affected at the want of success in the attainment of your wishes: Not to hurt the feelings of men of quick sense and amiable dispositions: Not to ask a favour of a person tho’ in the greatest distress: To associate with men of virtuous principles: To seek diligently for men of abilities: To admit no ignorant person to your presence: To give to the deserving, according to your pleasure, before they ask it of you: To honour men of learning and ingenuity: To habituate your mind to strict justice and impartiality: Not to be inclined to controversy subversive of your faith: Not to be regardless of the state of the sincerely resigned to God: To esteem those your friends who are strangers to the world: To advance those who can manage the affairs of both worlds:” For

Our pot companions drank the wine, and afterwards departed.

There are doubtless, at present even, many good men to be found; but who has set his mind to discover and bring them forward? And it is evident that sometime hence they will be worse than now. You therefore, who lay claim to rectitude in whatever relates to government, should seek, invite, seize, hold, and keep with care, men truly such in name as well as conduct.

LETTER CXXXIX.

SON ALLIJAH. We approve very much of the Pehlvarri horse, named Gulshin Rowan, which you have sent us for our riding: His pace, his mane, his beauty, and all his other horsely endowments, are excellent.

Having

Having observed that you constantly rode either Nie-lofer or *Chouwachunden horses, we concluded you took particular pleasure in riding these species, and had therefore got ready, and committed to the care of Allahyar, two Toorkies, named Khush Kheram and Suba Rufter, the peishcush of Amanut Khan, which we were going to send you; but the master of the horse being a narrow-hearted stingy fellow, began to shed tears of envy at your good fortune, saying "why do you thus give away your best horses?" Notwithstanding this, however, be assured we will send them to you. May God prolong your days.

LETTER CXL.

BELOVED SON. You must have learnt from the letters of your Vakeel, and the representations of your collectors of intelligence, the particulars of the misfortunes we met with in our march to Kehlina; in which the condition of the faithful could not be seen without emotion, nor the distresses of the troops be endured without affliction. Thank God, however, its difficulties, replete with misery, are at an end, and that we are at last returned safe. Such misfortunes as these they call the effect of the enormous iniquity of mankind; and the particular actions of the sovereign, no doubt, operate to the advantage or detriment of the people.—This alludes to the supineness and neglect of this worthless wretch ourself.

LETTER CXLI.

THE name of the Fort of Sittareh has been changed to Azimtarreh; make rejoicing for the victory accordingly, and remember the prattling of your childhood, when you used to say, Papa, beat, beat.

The Fort of Poorna has been also named Noultarreh, or Nooristareh; the particular meaning of the latter you may enquire of your handmaids.

* Colours of hories.

LETTER CXLII.

SON ALLIJAH. You have seen Meer Arreb Derviesh in Ahmedabad, you will therefore go back and present the respects of this Ashamed of eternity, attached to the world, to him; and enquire of him with solicitude the result of things, and concerning the future safety and stability of the faith. Tell him also, that close to approaching death, and at a distance from good works, the days of this negligent creature have passed to no advantage: and that the few yet remaining are also going to no purpose. I am still laying the foot of life foremost, and leaving the thoughts of eternity behind.

What we have done unto our self, no blind man ever did;

We have lost the master of the house in the very center of it.

LETTER CXLIII.

DEAR SON ALLIJAH. Endeavour to acquire advantage from the world as well as from religion. So much the less you think of us, the more we think of you. We remember the delicious taste of your Burian † Kehcherrie in the winter; and shall esteem the day fortunate that you come and regale us with more of it: The Kubboolee Kehcherrie of Islam Khan, tho' exceeding good, is by no means to be compared with it. We would therefore take Suliman the dresser of the buriani from you, did not parental affection forbid us; but should there be any one of his pupils possessed of his excellence in this art, we will send for him.

Not one hair of a petite has yet fallen from my head:

And tho' blackness has forsaken my locks, it has not my face.

LETTER CXLIV.

WE have been made thoroughly acquainted with the rudeness and disrespect of Huddehku, which the Newf-

† Toasted Kehcherrie. Kehcherrie is made of rice, dal, or split pulse, and ghee, with several other ingredients, and is dressed different ways. It is a very strengthening food.

writer of Allijah has particularized at large, and think this verse of the Musnovi confirms the justice of his situation:

The graciousness of God does favours to thee,
But brings disgrace when it surpasses bounds.

To reprehend him and drive him from his presence was indeed necessary; but write a husbul hukm to him and let him know that, as the beneficent sovereign of the universe has given the jewel of wisdom, and the robe of humanity to mankind in their creation, if he will forgive this transgression at our intercession, it will be well; for

Criminals alone merit forgiveness.

He will remember also when the elephant of Futteh Jung Khan, made up furiously towards, and came near him in Aurungabad, that then Fazli, the youngest brother of the unfortunate culprit, did a most noble action in his defence, which no other durst attempt to do, and then declined accepting the favours we were desirous to confer upon him for it; saying, he had done no more than what his duty and gratitude obliged him, therefore, why should he accept a reward. How different such a conduct this from the behaviour of servants now-a-days, who press for favours without having done any thing to merit them, and who, without having ever braved danger, vainly boast they have brought in the heads of their enemies.

I seriously think on the manners of the age,
And wish they may not become worse than these.

Having thrown these observations together in the form of a letter, send it with haste to the Dawk, and dispatch it.

Knowest thou what lion like generosity is?
Or who the lion like man of the age is?
He who can with ease be reconciled to his foes,
And who can with ease live in friendship with his friends.

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LETTER

LETTER CXLV.

"TELL me," said his late Majesty to Saadullah Khan, "what actions contribute to please the creator
 "and the creature, and insure a happy eternity."
 "They are the justice and generosity," he replied,
 "which the Almighty has endowed your sacred Ma-
 "jesty with."

A person present upon another occasion said to Saadullah Khan, that there were few men of virtue, and integrity to be met with in those days, or they must have come within his notice. He replied, that the world had never been without virtuous men: That it became a wise man, for his own sake, to find and encourage them, and not lend his ear to the calumnies which designing men, to serve their sinister views, might disseminate against them. His Majesty observed, that men of virtue ambitious of fame, and upright Ministers, were inestimable; and that, therefore, it was the duty of every one whom the Almighty had raised to an exalted station to search for them, find them, retain them with honour, and do his utmost to make their situations agreeable to them. "He should prefer," continued his Majesty, "the jewel
 "of abilities tho' it proved to be an alien; and be an
 "alien to all others without them, though they might
 "think themselves preferable." And on the other hand, he said, that should a Minister advance his relations, and be partial to his kin, it would eventually be his downfall, and prove his ruin.

One day in private his Majesty recommended it to Dara Shekowh, never to treat the Emirs of the Empire with disrespect and haughtiness, nor entertain unjust suspicious of them, prejudicial to their loyalty; but on the contrary to behave with courtesy to them all as he would find his account in it: By no means to contend with them, when he had designs to execute, nor give ear to representations of designing people against them. "This advice," said his Majesty, "may some
 "time

“ time be useful to you: And forasmuch as my heart
“ is concerned for your prosperity, I cannot avoid tell-
“ ing you the disagreeable truth that variance with
“ men of resolution and abilities, will be destructive of it.”

His Majesty at another time coming very low spirited to the Bath, Saadullah Khan, and Allimurdan Khan, enquired the cause of his dejection. He told them in reply that several of his great officers and governors had lately become the food of death, and that he did not immediately observe others of dignity and abilities sufficient to supply their place, or who would soon be able to support such weighty affairs: And this reflection, he observed, with the apprehension lest the government might be deranged in consequence, had troubled and perplexed his mind. Kulich Khan, hereupon remarked, that as the prosperity of the affairs of the Empire depended entirely upon the choice his Majesty made of persons for the management of them, and on his advancement of them to dignities equal to their capacities, he could immediately produce five persons, the servants of his slave, who possessed abilities, and had been educated in such a manner as to merit the first posts of the Empire, the government of Provinces, and the management of the greatest affairs. His Majesty heard these words with much satisfaction, and directed Kulich Khan to bring the men to him in the evening, that he might observe their appearance, and judge of their dispositions. How pleasing is the prospect of succeeding agreeable to our wishes. They all came to Court accordingly; and after having had the honour of being presented to his Majesty, and found possessed of the abilities and endowments they had been represented to have, the Sovereign of the world, advanced them to dignities suitable to their worth, and annexed appointments to these of adequate import. His Majesty likewise distinguished the Khan with particular favours, increased his personal rank a thousand, and his corps a thousand horse, and said

May pleasure attend thee, as thou hast given pleasure to us.

The

The Khan in grateful acknowledgment of the acceptance of his recommendation, and of the favours his gracious master had bestowed upon him, distributed a thousand rupees among worthy objects of charity.

LETTER CXLVI.

I WISH much my dear Khan Firoze Jung, to visit you in your illness, but with what countenance or sight shall I be able to behold you? I have therefore sent Sadet Khan in my stead, to see you with my eyes, and let me know truly what he thinks of your situation.

Of the new grown fruits at this place, grapes can only be yet procured, which skilful physicians are of opinion will be very hurtful to you; and for that very reason I shall think them unwholesome for myself. But by the blessing of God when you are perfectly recovered, and entirely restored to health, we will then eat them together.

O Lord, how pleasing is this wish of mine,
Conduct me thou to the fruition of it.

A separation of the troops is indispensable: You must send your son to the presence, who will return to you after being distinguished with liberalities and favours.

Take care, despair not, since thou knowest not the secrets of futurity:
Its tricks are hid under a veil; be not concerned.

LETTER CXLVII.

KHAN FIROZE JUNG. You have left your work unfinished; and, notwithstanding our Grandson went himself from Burhanpore to see you, have gone to Berar. You write yourself General: Did you understand that you were so from your Vakeel's letters, or from supernatural intelligence? No Firmaun has been issued to you in this respect; nor have we ourself said you are: then whence has your generalship originated?

LETTER

LETTER CXLVIII.

BELOVED GRANDSON. What good purpose will secret and concealed melancholy answer? The dignities of the Empire are not given but for service and attendance in the shade of the imperial ensigns; nor does our son Allijah even act in this manner. You will therefore send him either to the presence, or employ him in your own service. This is the trade of Firoze Jung and Nufferet Jung; but what has that light of our eyes to do with such a practise? Be careful not to act thus in future.

LETTER CXLIX.

THERE is a famine of men in these latter times; business must therefore be done with an acquiescing mind in the best manner possible; nor will it be proper henceforth to say, hear or write any thing about it, lest it may end in disaffection and rebellion. The very walls have ears, therefore move not the lips of understanding.

There is a difference between the miserably covetous Khan Alum and Nufferet Jung: Make Raw Dilput the mediator in it, and reconcile them to each other. Endeavour to conciliate the friendship of Nufferet Jung, and appoint your Dewan to the deputy government of Malva.

Fiddai Khan has been sent to take charge of the stewardship of your household.

LETTER CL.

EXCELLENT Grandson, accomplished in religious and worldly acquirements, and victorious over your enemies, we are rejoiced to hear you have taken the Fort of Burcundeh from that infidel race of plunderers. Blessed be God the actions of that light of our eyes merit the highest praise and commendation. Your Shimsheer Khan is likewise a most excellent guide and director;
and

and we may hence conclude that good actions come only from good men: therefore, to impress him with an idea of the sense we entertain of his services, we have named Bureundeh Shimsheercundeh in honour of him. Thus to take one and lay claim to another, is the peculiar characteristic of the reign of *Allumgeer.

LETTER CLI.

KAMYAB KHAN has wrote fully concerning the master of your horse, whose fate is a verification of these words of the poet:

Whoever unsheaths the sword of oppression,
With that same will Heaven shed his blood.

Altho' in a prudent and political view you have by no means acted wrong, yet it would have been well had you not suffered yourself to be governed by unworthy passion. For tho' retaliation is strictly conformable to the rules of justice, still an unlimited severity is displeasing to the Divine Majesty: whence it is they have observed that,

There is a pleasure in forgiveness which is not in revenge.

You have seen the condition of our riding horses. The Emperor Jehagier inflicted a dreadful punishment upon his foster brother, during his mastership of the horse. The title of Susshekken Khan was exceeding ill bestowed on this good for nothing wretch of your's; tho'

They call preposterously an Ethiop †Kafur.

It is an observation of his late Majesty, that an ignorant man is the ruin of every business he is employed in; but what can be done? It is not always possible

* Conqueror of the World. One of the titles this Emperor took on his ascending the Throne.

† Camphire.

under the inconveniences of travel, to make such a choice in all cases as we otherwise would. Appoint one of your servants however, to this employment, and give us notice of it. It is necessary to keep on terms with these people; what else can possibly be done? They are men.

LETTER CLII.

MOHAMMED BAUKER the Darogha of your dewanny cutchery is departed: It is a just recompense of his actions. One day, riding along, I heard the people revile, and speak excessively ill of him, and tho' I repeatedly commanded them to restrain their malevolent tongues, it was to no manner of purpose. The reward of actions is indubitable. God only knows what will become of that departed sinner, and of this much greater, who must ere long depart. Sensuality will not suffer a man to do a virtuous action, nor allow him to make provision for the road of eternity; were it not so, all the world know that to tyrannize is bad, and that to advance a tyrant, is still worse.

Transcript of the glorious Letter which his August Majesty wrote with his Royal Hand in the Margin of the the Firmaun, issued to the chief well wishers of the State with sincerity, the models of men of Talents, distinguished for attachment and capacity, Dilleer Khan and Husn Ali Khan, relative to the Duties of fellow Soldiership, and the exertion of their abilities in the affairs of the Empire.

LETTER CLIII.

THE acquisition of the affection of the troops is a component part of the glorious fabric of victory; those fortunate friends of high rank and quality, will therefore exert their endeavours, at our recommendation, to attain so important an end, and dedicate themselves wholly to it. This napkin of bread within the limits of Hindostan, being the liberal gift of their Majesties
Sahib

Sahib Keran, and Arsh Aftan, whatever by the bounty of the incomparably beneficent sovereign can be added to it, will redound to their honour; and the eloquent writers and compilers of the history of Kings, will bring it into the thread of their description of magnificent events, which will remain to eternity, a memorial upon the page of time, of their glory and renown.

If you go to a garden for recreation lift your feet;
For the spring, like cyprus dye, soon leaves the hand it ting'd.

LETTER CLIV.

SIRFERAZ KHAN and Abdul Lutteef, when you came to salute Asfud Khan, Jumdet *ul Mulk, Mudar †ul Muham, if he be on horse back, you will lay your hands upon your heads and retire into his rear, if in a palkee, you may act, after the salute, according to your own discretion, if upon an elephant, you may go abreast of him, and should he speak to you, you may answer him; but otherwise you must keep silence.

With respect to Raw Kanhoo, and others of the rank of 5000, they must dismount their horses to salute him.

LETTER CLV.

THE news-writer of pergunnah Nauwili, writes his brother, that near 15000 rupees are annually collected on account of road toll, and that the Aumeen and Foujdar do not bring more to account in the revenues than one or two thousand. This protection of the roads as they call it, is nothing less, in our opinion, than downright highway robbery, and absolutely plundering the public of their property. Had they taken only five or two and a half per cent, it would not have been of so much consequence; but this exceeds all bounds.

* That concretes or holds together the State.

† The center of affairs; or he in whom all affairs are concentrated.—
Asfud Khan was his Prime Minister.

As the villany of the Aumeen seems sufficiently clear in this case, we shall in the first place send an order to the governor of the province, enjoining a strict enquiry into his conduct, after which he shall be dismissed.

Pertinent to what may be inferred from the tenor of these men's conduct, is a story which we find ourselves disposed to relate upon the occasion;

In days of yore, it is said that a flight of impudent crows entered the lines of the modest partridges, and would needs arrange themselves with them. A partridge opposed their intrusion, and mildly told them to keep in their own ranks. Said an insolent crow, laughing at him, the world, my good friend, makes no kind of distinction between you and us. O said another, backing him, you may carry our pretensions still further, and add, that they will drive them henceforth from the city to the desert, and nestle us in cities and populous towns. Let them not therefore pride themselves too much upon their company.

LETTER CLVI.

A CERTAIN person once said with a loud voice in the hearing of his late Majesty "This is the age of prosperity distinguished by every species of goodness and generosity: A just sovereign, an able minister, wise and virtuous counsellors, and God's people, as the consequence, in a state of ease and happiness.— Unbounded acknowledgements for such inestimable blessings are indispensably due to his sacred Majesty and his truly noble Emirs; and who possessed of feeling, can withhold the just tribute of praise?"

His Majesty upon hearing these expressions slackened his pace a little, and calling his chief servants about him from the rear, lifted up his hands in adoration of his maker, and noticed the encomiumist with a Khilaat and a pecuniary mark of his munificence. Said Saadullah Khan "Materials are at hand for the full exercise of the will, and the will must operate in strict union

L

" with

“ with the bias of nature:” And at the same time Saaid Khan Behader, Zuffer Jung, presented a person to his Majesty, and respectfully stated his merit and abilities to him. “ Bravo! Saaid Khan,” said Saadullah Khan, the friend of merit, ever forward to do it justice and never declining to support it, “ you have made a noble present of an inestimable man to his Majesty;” and then took the occasion to speak in favor of his virtues and abilities. Said his Majesty “ it is indeed your duty to seek out people proper for my service, and my business afterwards to advance and reward them. Gentlemen of rank and eminence in my service who recommend such worthy deserving men to me, confer a favor upon me, and merit my thanks for it, as I have always occasion for wise counsellors, good speakers, ready writers, prudent governors, and brave soldiers, men of honor and birth; therefore wherever you find, such encourage them and bring them to me.” Said the prince of ministers in reply “ hence it is, lord of the face of the earth, that men of every denomination in your glorious reign endeavour to outdo each other in the rectitude of their conduct, that they may at length obtain preferment in your service, suitable to the extent of their abilities, and be distinguished by your royal beneficence and boundless favor.”

With respect to the person recommended upon this occasion, the Royal order was issued to the Dewan to try his abilities, and to prefer him to an employment suitable to them; And Saaid Khan in gratitude for these favors of his merit-distinguishing Lord, gave a thousand Mehrrs in charity to the virtuous poor, the devout and other deserving objects of it,

LETTER CLVII.

SYED KUMAL is departed. Write to the Vakeel that the cases of the complainants of this Subah are not concealed from the presence.

Innaiyet

Innaiyet Ullah Khan being well acquainted with the merits of every one, you may venture to appoint from court whoever he may judge proper for this station.— There is no Cashmerian in this province whom we could with propriety nominate to it.

Should Innaiyet Ullah Khan deem it expedient, let this Afghan's engagements be encreased upon, tho' they must not be rigorously enforced; as the consequence will eventually be a decrease in the revenue of the Pergunnah, and the ruin and dispersion of the husbandmen. We have on the other hand received intimation of such a nature, that would he engage for a lack of rupees instead of one, he ought to be displaced. In such instances as these, the fear of God and the apprehension of the inquisition of the sovereign, are duties the most strictly obligatory, and should not be dispensed with.

The Dewan should not be suffered to nominate his kindred and relations, to places of the first trust and consequence; let Meer Mortiza, or some other person; whose integrity can be relied on, be sent upon this occasion: We have not given Jagiers to encourage the tyranny, oppression, and rapacity of our servants.

L E T T E R CLVIII.

YOU may tell Hedaiyet Ullah Khan to insert these verses among the select passages which are bestowed upon the Prince Mahommed Kambukhsh:

I have laid fire with both my hands in my own skirt:

I have done it myself; and why then complain of my enemy?

No one is my enemy; I am the enemy of myself:

Alas! alas! of me, of my hands, and of my skirt.

And now while we are in the humour of speaking of select sentences, that we may not enjoy all the pleasure ourself to be derived from them, but partake of it with our dear son, we will cite the following, which we call to recollection, and may he form his conduct by them.

Saadullah

Saadullah Khan one day coming later than usual to the presence, his exalted Majesty enquired the reason of it. "I have been reading," said he, "a collection of choice apothegms, and was detained by extracting a few of them as a peishcush for your Majesty.— They are—Affluence is in virtue and goodness: The ornament of prosperity is the protection of the necessitous: To fill the hungry sounds encrease of wealthiness: To distribute to all is the source of additional happiness: To protect the stranger is a duty incumbent on government: To agree with kindred is a peculiar proof of improvement: The verdure of the garden of empire is justice and bravery; The stability of religion is honor to learning and capacity: The destruction of a house is the enmity of its branches: and oppression the perversion of the mind and its rational faculties. The prosperity of a well-ordered state is in good counsel; and the destruction of oppression in a world subjecting resolution. A good name only is the sole valuable acquisition of life; and beneficence only lays the solid foundation of grandeur. The love of their friends is the characteristick of the wise: The distressing of the mind is the practise only of fools: To encourage the good is an exertion of wisdom: To respect the base, a clear proof of defection. Ignorance of the value of men of abilities, is a sign of weakness; and a regard for the worthless a manifest instance of baseness."

When his exalted Majesty had heard these sentences he affectionately kissed the Khan's forehead; and taking the paper from him, put it into the royal standish. In the evening he sent him a present of 6000 Dinars.

LETTER CLIX.

ONE day Bharamul, the Dewan of Dara Shekowh, laid a statement before his late Majesty of ten lacks of rupees for arrears and contingencies in demand upon the Royal Treasury, and requested an order might be

be passed for the payment of it. His Majesty delivered the statement to Saadullah Khan to examine by the records of the dewanny, and report to him accordingly upon it. He did so; and represented that so great a sum of money was not forth coming from the pay treasury; but that it should be brought to account another time in the account, demand, and disbursements of specie.

Dara Shekowh on the rising of the Divan reproached with great asperity the royal dewan for this conduct; which when his Majesty understood from the report of the keeper of the bath, conveyed among others of those present to the private apartments, he instantly took pen and ink, and wrote the following to our eldest brother:

“Contention with honesty is enmity with self,

“He who draws a dagger on a mirror, draws it on himself.”

“To distinguish truth from falsehood, is the particular province of princes: Bharamul seeks the interest of your house, and Saadullah Khan the prosperity of mine. When this statement was prepared and submitted to you, why could you not have first enquired whether the sum was immediately forthcoming from Saadullah Khan’s office or not? It is highly improper to vex the servants of government, and more particularly such a person as Saadullah Khan, it is commendable, on the contrary, to gain their esteem and affection; for ministers of virtue and abilities, are the sources of wealth and reputation.”

In the evening his Majesty sent several pieces of gold flowered Mahmoodies of the finest quality to Saadullah Khan as a present.

LETTER CLX.

TO give a public employment to the hungry, is to destroy the poor; nor should we knowingly and deliberately expose ourselves to the inquisition of eternity, which tho’ our actions be dubious, it is difficult to satisfy, but when manifest clearly impossible to escape from it. Give them jagiers and not employments.

LETTER

LETTER CLXI.

SON ALLIJAH. Having heard the following from a person of veracity, we relate it, as it may be of importance to you, if you will pay proper attention to it:

His late Majesty having one day honoured Allimurdan Khan and Saadullah Khan with a private conversation, he observed from his gem-scattering tongue, that the wealth and prosperity of a nation depended on justice and discernment. "God forbid," continued he, "that a King possessed of no abilities should succeed to the dignity of government, who by advancing base ministers, and despicably stupid nobles, might ruin the provinces, depress the industry of the husbandman, and destroy the hopes of the laborious; and thereby lessen the production of the empire and its population. It has pleased God to attach you to the society of virtuous men, therefore, after your stated devotions, join with them in supplicating that the empire may not decline, and that which ever of our sons may succeed us in the government of it, may be endowed with worthy accomplishments, and capacity sufficient to rule it. We cannot sometimes avoid thinking that our eldest son is an enemy to religious men; Morad Bukhsh is, we know, a debauchee, devoted to gluttony and drunkenness; and Mohammed Shujah can only be distinguished for his pride and self-sufficiency: Aurung-zebe alone seems to possess resolution and abilities, equal to the weight of this important burthen, but his constitutional weakness of habit, and religious prejudices, may prevent him from taking the charge of it. We shall see, however, who our friend chuses and whom he is inclined to." To which Saadullah Khan replied, in this verse:

A man of foresight is a prudent servant.

LETTER

LETTER CLXII.

SON ALLIJAH, my beloved Son.

They say that Allimurdan Khan, Abu Saaid Khan, and Mirza Kulich Khan when it was their turn to mount the imperial guard, used first to give their men coffee, then breakfast when they breakfasted, dinner when they dined themselves, and perfume when they were relieved. They also sent various dishes of victuals to the wives and children of their guard, lest said they, "*their family should reproach them for solitary eating,*" and *us for meanness of spirit; and that they may not grudge it to them.*"

LETTER CLXIII.

IN days of yore a person once complained to an eminent man of the badness and severity of the times; said the great man, in reply, "there is still abundant room
" to be thankful, that you are not reduced to a morsel
" of bread, that you are secure of your life and property,
" and that you are under no apprehension of the immediate perversion of your religion. In the hidden
" womb of future times, it may however be the case,
" manners will arise productive of its subversion, and
" justice and goodness will be entirely despised and neglected. Governors and Rulers of districts and provinces will openly incline to peculation; and the
" sovereigns of the time will shut their eyes and their ears to the complaints of the injured and oppressed.
" The nobles confederating, will support the cause of tyrants: justice will be diminished, and injustice placed in its stead. Women with inconceivable immodesty will introduce themselves to men; and on
" the other hand, catamites will be honoured and distinguished by them. Men of worth and abilities disgusted, will decline business; nor will the recluse,
" who seek safety in obscurity, even find it in their retreat.
" Despicable wretches, from the lowest occupations shall

“ shall be raised to ministers of state; sons shall oppress
 “ their fathers, and virtuous women complain of the
 “ disregarded of their vicious husbands for them. Even
 “ rain will not fall in due season, and the vile rulers of
 “ the age will then monopolize the necessities of life,
 “ and sell them at their own oppressive price for their
 “ private advantage. In short the empire will be total-
 “ ly ruined by its despicable governors; and the basest
 “ of men without any hesitation or compunction, will
 “ assume the authority and possess themselves of the
 “ seats of long descended legitimate Kings.”

LETTER CLXIV.

MY Nussaret Jung without flattery; since it was
 resolved to take the important Aukunker, has devoted
 his whole time and attention to the accomplishment of
 it; and blessed be God his assiduity will be finally re-
 warded by victory: Tho' by the way, the vast expence
 which has hitherto been, and is still likely to be, incur-
 ed in this business, must fall upon the Treasury of Hin-
 dostan; and immense sums have been expended, and
 still must be, in the pay of those engaged in it.

I have heard from good authority that vast treasures since
 very ancient times are concealed in the Carnatic; and I
 know that the Zemindar of Bejapore has established
 himself, by violence, in that Zemindarry: For he is
 not the real proprietor of it, but a grandson or descen-
 dant of the Sehvas and S'humbas; and has evidently,
 therefore, no just claim or title to the country. Besides
 we learn from the report of Syddi Mussaoud Khan,
 that it is annually productive of seventy or eighty hundred
 thousand *Hoons; then why should it be left to him?
 In short commit the reduction and conquest of this
 country at once to your Lieutenant Daood Khan; why
 affect any longer disregard or indifference to it?

* Pagodas.

LETTER CLXV.

INTELLIGENCE having been brought us that the accursed †Ghanims had made a sally upon Zu'l Fekar Khan, in the siege of the Fort, and cut off his provisions, and that could he be reinforced it would relieve his difficulties, we sent orders in consequence immediately to Humdetul Mulk that he should give speedy assistance himself to his son, in these circumstances, and make what expedition he could to reinforce him; and tho' he immediately prepared to obey them, yet not with the expedition we wished, we issued another order under our sign Manual to him, in these words: "You call yourself the lover of your son; he is at present reduced to very great straits and difficulties; then why do you delay forming an immediate junction with him?"

Angel of death! I am not Menhetti;
I am a poor industrious old woman.

Which requires a little explanation, and here it is.

There was an old woman had a daughter, whose name was Menhetti, who happened to be sick, and during her sickness, the old woman every night supplicated her restoration to health, often wishing it might be God's pleasure to take her away in her stead. One night, however, her cow chancing unluckily to break from her tether, entered the old dame's kitchen, and thrust her horns into some of the pots, which made her writhe and twist about, to get clear and disentangle herself. The old woman observing this, thought it was the Angel of death that had descended to carry away her spirit in lieu of her daughter's; and fearing for her own precious life which she apprehended in such danger, exclaimed,

Angel of death! I am not Menhetti;
I am a poor industrious old woman.

† Enemy, usually applied to the Marattas.

To be a pretender is one thing, and to make good the reality of pretensions, is another. Humdet ul Mulk has repeatedly said in his own place, that we have not yet ordered him upon any important service; if we did, we should see of what mettle he was made. This coming to our ears we sent the following verse to him written with our own hand:

Blandish no more thyself, for thy beauty is decayed.

LETTER CLXVI.

SON ALLIJAH. You have requested an assignment for your deposited allowances, remaining in the hands of government, upon pergunnah Mautohi; but if they continue there still, of what consequence is it? They will be brought to your credit in the account demand of balances, cash advanced, price of jewels, &c. all mercantile and vendible commodities. His late Majesty held in suspension, more than the fourth part of the jagiers of the Princes and Emirs; but at present these things are not regulated.

LETTER CLXVII.

MUATIMED KHAN has requested another district in lieu of pergunnah Muattedow, which Prince Allijah had apportioned to the troops, alledging that the establishment is large, the revenue small, and inadequate to their maintenance. If a distinct and regular account of his Khalsa pergunnahs, and of those assigned for the pay of his troops, was not kept in the Royal registry, still he has had flesh and bone from hence equal to their assignment; therefore let him not make any improper requests for exchanges. Allijah will make up the deficiency in presents. An account is an account.

It would not be of much consequence to encrease a Jagier were its resources insufficient, or only competent, and the claimants thereon numerous; which is not the case in this instance. But it is rare to find a man free
from

from the disease of selfishness. Alas! His desires however will forsake him. He knows and his actions know.

LETTER CLXVIII.

FUZAIYII, KHAN is departed, and we are grieved at heart for it. He was the old repository of our secrets, and the head of the path of our affairs. He kept a strict account with the officers of the household, and improved, by his good Stewardship, the house of this indigent beggar: nor is there the least doubt of his virtues and good qualities. Syed Mohammed and Meer Zia, tho' they are not bad, are too griping, and too much of the accountants.

As your Secretaries are our's, we must now request Kabil Khan of you, especially as you have got Meer Mohammed Hussein for this business, and as there is at present a famine of men. Till he arrives, Innayet Ullah, who is very diligent and industrious, will perform his duty as his deputy.

LETTER CLXIX.

THE pretensions of Hafizen Meryem are well founded: nor is her son even a stranger to many excellent qualities; but he is too strongly attached to his kindred. I frequently admonish him indirectly, by saying, that the Rughoonaut of Saaduliah Khan gave no revenue employments to any of his family and relations, this being the very evil which will overthrow a Minister's house. God guide our wicked companions in the way of rectitude, or break their necks.

LETTER CLXX.

THE chargers of Hubb un * Neb ts, † Abhiyats and other Mangoes have arrived very seasonably.

* A lump of Sugar-candy

† The Water of life. Names of species of Mangoes.

With respect to the other kinds of Mangoes which you do not know the names of, and have requested us to give some to them, it would have been perfectly consistent with your dutiful good disposition, and equally agreeable to us, had you done it yourself: however, we now name them Rusnabillas and Soondharufs.— They are well-tasted fruit, perfectly agreeable to the palate of your old father. May the happiness and prosperity of his youthful son encrease.

LETTER CLXXI.

SON ALLIJAH, soul and acquisition of the life of your father. I remember that one day I went to visit Meah Abdul Lutteef (may God be merciful to him) and said in the course of conversation, that if he would give me permission, I would appoint certain villages dependant upon the pergunnah of Kehrgoun for his extraordinary expences; in reply he recited these verses:

Our King would give us villages, and lay us under favour;
Our God supplies us all things, nor lays us under favour.

I observed in return that I had made this offer to acquire the blessing of prosperity for myself, and not from ostentation, or a design to lay him under obligation.— “The happiness of wealth,” said he, “arises from the good you do with it, and not from its mere possession. When you take half the production of the earth from the husbandman, if grace attends you, you will leave a greater portion to the oppressed labourer. You will fill the hungry, in solitary retirement, with bread, and furnish the naked, retired to the desert, with the necessities of life; and if men resigned to heaven decline accepting your favours, be not displeased at it. Never place any oppressors in the administration of Government, and be strictly attentive to the good and evil tendency of actions; for the recompence of the conduct of a substitute will be finally exacted from his principal.”

“Dread

“Dread the sighs of the oppressed; for at the time of supplication,

“Acceptance will advance from the gate of heaven to meet them.”

“Experience teaches Knowledge.”

This verse coming to my recollection on the complaints of the inhabitants of Cora, I involuntarily cited it upon the occasion, and sent it to you. May the end be propitious.

LETTER CLXXII.

MEN of worldly views, pay little regard to religious persons, because they cannot, upon all occasions, expect such implicit submission from them; and tyrants are nowise concerned for the blood they shed, or rather think they are only pouring water as from a river. Government is a difficult undertaking. We know not what will happen to, or become of us, on the day of retribution; or what misfortunes will henceforth befall the servants of God. The thoughts of Saturday are bitter to the children who have played away * Friday: The pleasure of to-day, without reflection on to-morrow, is agreeable.

LETTER CLXXIII.

BAZEED BOSTAMI, (may God be merciful to him) said to one of his disciples, “Attach yourself wholly to the virtuous, and estrange yourself entirely from the vicious; never receive any dubious property, nor taste any suspicious food; that you may enjoy unalloyed, the blessings of life and prosperity, and enter unabashed into Paradise.”

LETTER CLXXIV.

THERE was a Kazi in a city celebrated for impartial justice in his decision of causes. Two men, how-

* The Mohammedan Sabbath.

ever, one day approached his tribunal, as parties in a cause; one of them infamous for his oppression of the poor: To whom he winked with his left eye to stand under the shade of the wall. When his vital existence terminated, the snakes and eagles were commanded to fix themselves upon this left eye, which had been a favorer of oppression. May God restrain us.

LETTER CLXXV.

BELOVED SON ALLIJAH. A fakier transcribed a tradition, and presented it to us: that the prophet (may the blessing and peace of God be on him and his posterity) enquired once of the angel Gabriel (peace be upon him) which was the best of all employments, "The service of princes," replied Gabriel, "that honor and advantage may accrue to the necessitous" "For this reason," said the good man, "I could wish to be always in the presence, to represent the wants of the people." "There can be no harm in this," I replied; "but, on the contrary, great advantage."

LETTER CLXXVI.

FAITHFUL SERVANT. Write to our son, king Allijah, that we hear he has dismissed Meer Ruba, the son of Meer Hadi, from his service, who has taken the road towards the capital. Meer Muggies, his eldest brother, is an Emir of royal appointment, and has held the Dewanny of Bengal, and other great employments, and he himself having quitted ours, engaged in his service. Had he considered his own, and the ancient service of his ancestors, things would not have been carried to this length; nor even out of respect to his brothers.—We are pleased, however, with the expressions he used on the day he took leave of him, as they were dictated by worthy feelings and true sentiments of honor.

When a servant of your's become old in your service,
Forget not his claims upon years in your service.

Why

Why in the name of God did he employ him in affairs which he could not properly manage? If a man executes one service well, it is as much as can be reasonably expected of him; therefore, without adverting to his capacity and abilities, let him retain him in his former station. Hasty anger proceeds from great openness and sincerity; but he should remember these verses of Sadi:

What fault observed the donor of former favours,
That he held in contempt his servant in his sight?
To God alone belongs true beneficence and greatness,
Who sees faults and gives a due portion of bread.

L E T T E R CLXXVII.

WHAT is there which Khan Jehan Behader has not done to us; but considering his ancient claims we shut our eyes upon his actions: For they have said, "Reject not, nor set aside, just claims for services; for if an old servant be honest and sincere, he is like gold without alloy: But if he does not possess these qualities, give him neither employment, nor yet deprive him of bread." I have said whatever came into my mind this time, excuse it.

L E T T E R CLXXVIII.

WHEN his late Majesty distinguished Jeswint Rai Kehtri, with the title of Rai, he appointed him keeper of the body office, and told him he must be security between him and suitors for Jagiers: and whenever a memorandum of new promoted men, and those encreased in their Munsebs should be presented to him, to bring four or five Munsebdars in the evening, while he was sitting in the court yard of the bath, examining the maps of the Subahs, and plans of the buildings, and make them pass before him; that having considered their persons and figures, and their families and connections a second time, he might give orders for Jagiers being bestowed upon them.

In

In like manner the keeper of the * mark of verification, was ordered to present to his Majesty whatever number of mark vouchers came under the seals of the bukhshies, and not to suffer the horses to continue in the stalls of the Divan. Our attention being withdrawn from many things by the troubles and inconveniences of travel, these regulations, among others, are at present paid little regard to, and innovations have been suffered to take place in the execution of them.

His late Majesty also repeatedly declared, that as the Dewans were checks upon the conduct of Aumeens and Foujdars, and the master of requests was the comptroller of the Bukhshies and Mutseddies, it was necessary they should be superior in virtue and knowledge to them.

LETTER CLXXIX.

HOW general is the weakness and degeneracy of the sons of Adam! neither the Dewan of Bengal, nor the Dewan of Oreisa can preserve their authority from their wretched weakness and degeneracy; for the views of these people are fixt entirely upon worldly advantages, and not upon the works of eternity.

LETTER CLXXX.

FINDING the office of superintendant of the Adaw-luts of the subahs useless, and clogg'd with a number of associates and confederates, worthy of dismissal, I have entirely abolished it.

It was a saying of Haroon er Rashid, that we should not forsake our own tempers for the amendment of wor-

* As the cavalry of Hindostan furnish their own horses, when a man enters the service of a prince, his horse is marked as well that he may not exchange him for a worse, as because he draws pay according to the goodness or badness of his horse, which is noticed by the Bukhshi at the time of his entertainment. An Hindostan muster of troops is very tedious: The names of the fathers and grand fathers of the men are recited, as also the colours and marks natural and artificial of their horses. Indeed it is almost the constant employment of the commanders, especially when the men are rather clamorous for their pay.

less men; as a good disposition will certainly be spoiled by giving frequent reprehension, chastisement, and punishment.

LETTER CLXXXI.

A STUDENT knows a student, a || Hafiz a Hafiz, and a religious a religious man; but what should I, who have none of these qualities, know, and how be able to distinguish? I have however appointed two rupees a day for Ali Riza Dervish.

LETTER CLXXXII.

WHEN the Nazim of a subah had wrote strenuously in favour of a Kutwal recommending his being continued in office, we fell into suspicion.—It is a celebrated proverb:—When he spoke, we believed, when he repeated, we doubted, and when he swore to the truth, we were certain it was a lie.

LETTER CLXXXIII.

THE sons of Ameer Khan have taken very large sums from the † Escheats; but the spirit is not actually a spirit yet that this conduct should be connived at.—The reversion of Escheats is a thing of the first importance.

|| A Rememberer, Retainer. Applied to those who have the Koran by heart.

† It has been usual in Hindostan for the Emperors to seize all the property of the Crown Servants upon their death, which they consider as their own, having been acquired in their service, and the possessors only Tenants for life: nor is this looked upon as an act of oppression by the survivors of the deceased, who are provided for, by the custom of the Empire, in the Royal service; and offices once granted those of the household in particular, are hereditary. For however they may be transferred from one person to another by sale, or any other stipulation, they still continue in the name of the original Grantee. Not even the Vizaret is excepted from this rule (unless in the instance of transfer) which descends from father to son till the possessor is defeated, and then he is liable to be removed.—The present Vizier holds this office by the same tenure, which descended to him thro' his father and grandfather; tho' Shuja ed Dowla his father would have lost the title by his defeat by the English, had it not been for his subsequent connection with them.

N

“ Security

“ Security with God is above all, and to forsake his
 “ ways is evil. It is proper to serve that God, and like-
 “ wise necessary to labour and endeavour; for which
 “ reason we are commanded to do so, and to trust for
 “ success to him.” § All things should be left to the dis-
 posal of the divine will, and servants should relinquish
 their pretensions to prudence and foresight; tho’ man has
 no remedy from labour and industry. These we are
 enjoined to practise, whatever the success may be.—
 Whatever comes to pass is the act of infinite wisdom and
 justice, performed by the hand of God’s Omnipotent
 power; but eyes are necessary to observe it. No one
 is ever banished from the court of the sovereign of truth,
 or falls from the heaven of honor, to the earth of disgrace,
 while he does not forsake the path of virtue, to travel the
 road of vice. We are astonished at those people who
 think this world better than the other, and barter reli-
 gion for it; who will not acknowledge God to be the
 bountiful supplier of necessities, but give the honour en-
 tirely to their own occupations and professions; and tho’
 they have no remedy for death, still live secure.

LETTER CLXXXIV.

WEALTH is the beloved object of all mankind.—
 Whoever has it they pay great respect to, and deceive
 him with excess of adulation; but when it once forsakes
 his possession, they thence throng him no more.

The Emperor Jehangier says in his Jehangier * Namé
 —“ divisions daily arising from the commencement of
 “ our reign, we deemed repose unlawful for ourself;
 “ and in order to protect and defend the people of God,
 “ we never slept with the eye of a friend:”

“ To give rest to every body beside

“ We innured our own to the want of it.”

§ A Tradition.

* The history of his reign written by himself.

“ By

“ By the favor of God, our custom by degrees became such, that sleep never plundered more of the wealth of our time, than two astronomical hours in the space of a day and a night; whence we derived these two advantages; a thorough knowledge of the affairs of the empire, and wakefulness in the remembrance of God.”

It is a shame that this life of an imperfect day, should be passed away in sloth and forgetfulness, when the long sleep of death is before it: Deeming it precious, one should not, on the contrary, be the twinkling of an eye divested of the thoughts of God.

Be wakeful, a strange sleep is just before you.

LETTER CLXXXV.

OUR fortunate grandson has said in his letter, that this fort has submitted to our never failing eternal good fortune. Let him rather ask what intimacy this frail sinner has with eternal Majesty. All this is derived from the boundless beneficence of that perfectly glorious being, and continues to be, whose bounty is universal.

LETTER CLXXXVI.

A LETTER has been received from Shah Meer, by which it seems the conqueror of the towns of that Subah is unable to manage the Foujdarry of those districts; it is therefore necessary to appoint another from the servants of government. For when Foujdars and Cutwals are not its immediate servants, they are very remiss in their obedience to its commands; turn villains at the vile suggestions of their infamous associates, and will not read the dispatches sent to them by the hircarrahs.

LETTER CLXXXVII.

WE learn from the casualties of Aurungabad, that Shehr Banee Begum has drawn the veil of mercy over
her

her face. We must be resigned to the providence of God. Our illustrious son will in consequence deem it indispensable to console Geiti Aram Begum.

You will also call from thence the few old servants that may be living, who came with the deceased from Bejapore, retain them in offices of your household, and be kind and indulgent to them. By way of consolation too, give each of them a pair of mourning shawls, as the poor creatures will only be the guests of a few days. Alas! hope is in front, death in the rear; life is but borrowed and must be soon repaid. The things of this world must be useless tomorrow, and the thoughts of returning an answer be speedily employed; or else opportunity will be lost, while the heart is doing nothing.

LETTER CLXXXVIII.

MUSAWI KHAN MEER MAHADI is departed. They say he performed the duties of Administrator and Bukhshi of our Son Allijah very well. He now wishes to give these offices to Mohammed Bauker, the Merchant: Be it so; we have no objection; he knows best. Notwithstanding, however, that this Hafiz may be a very good man, we would rather have made Must Ali Khan the chief Bukhshi, and sent him. Let him write whether the honour of the chief Bukhshi, bears any fixed relative proportion to that of the second.

LETTER CLXXXIX.

MUATIMED KHAN the Dewan of the Decan, is departed from this frail world. He was a man of great abilities in business, and an old servant. Our son Allijah may give the Dewanny of the army to one of his own servants; for we have not a person about us fit for the employment. The death of a good man is afflicting;

LETTER

LETTER CXC.

IT has reached our ears, that Mustapha Kuli Beg, does the duty of Dewan of the army of our son Allijah exceeding well, and that he possesses fidelity and attachment, which are qualities singularly rare. This is admirable! If Allijah requires it, we will give him a munsef, for the Vakeel likewise holds a munsef of the Empire. A good man is like gold without alloy.

LETTER CXCI.

THE son of Mohammed Bauker, the fine writer of *Shekisteh, talks much in the Divan of justice with you, son Allijah, and thence pretends to be a favourite: it is therefore necessary to appoint another occurrence writer.

Whoever sets his feet beyond due bounds,
This is exactly his reward for it.

A person has wrote that Mohammed Jiafer, the steward, has turned out a traitor and a scoundrel, and is dangerously ill: let him live or die, it is proper, in either case, to think of another steward. If you chuse to give the office to one of your own servants, you are certainly at liberty to do it; for it is impossible for us to appoint, or find out a good man for it here. It is true there are many candidates for employments, but very few capable of transacting business.

LETTER CXCI.

PREPARE the draught of a Firmaun in the name of our illustrious son, in which insert the following sentence, and bring it without delay:

That is best to-day, which will be of use to-morrow; and that will be of use to-morrow, which was of use to-day.

* Broken. The broken, or running hand used in business, which is very different from that in which manuscripts are wrote.

L E T T E R CXCIH.

WRITE a Husbul Hukm to Mohammed Azim; (may the Almighty God preserve him) informing him, the hircarrahs say, that the stupid Dehna, the Tannahdar of Shekapore, has formed the absurd design of fomenting a disturbance, and that his head itches. God only knows this best. To be certain however, let Mohammed Azim call him before himself, upon pretence of mustering his detachment, and examine his situation, and the number of his followers: and should this report prove to be well-founded, let him bring him to condign punishment, or otherwise not mention it.

It is not expedient the secret should fall from the veil.

L E T T E R CXCIH.

IT is an undoubted fact, gallant grandson, that you have established a *Gunge and a hamlet in your own name, which, when they are completed, will certainly cause a decrease in the revenue of the old Gunge of Begumpore. The eldest son of the Empire, had established hamlets and villages in his own name, in the Subahdarry of Lahore, which when we understood, we opposed, and he desisted. You have established a new Gunge and the whole supply of grain will in consequence go thither; tho' we ourself must go. Be this as it may: As mere man is carnal and impure, and cannot connive at all things, it is necessary all the grain should, according to ancient usage, be carried to the old Gunge. You will not think ill of it. May the end be propitious.

L E T T E R CXCV.

THE Subah of Malva, which is dependant upon you, is going to ruin through mismanagement and negligence. If you chuse, Aurungabad, or Khandeis, which are more populous, pleasant and nearer, shall be

* A Grain Market.

given to you in lieu of it; and there shall also be Nazims appointed to Gujjerat and Ajmeer. Indeed the Subahs of Khandeis and Malva are both of them ruined and lost by the shameful kickings and brayings of a set of stupid stubborn asses. May the end be propitious. It is necessary, however, in consequence, to provide for their good government and management.

L E T T E R CXCVI.

MUATAKED KHAN has related to us the particulars of the investigation of the †Peishcush of Muddehpore. Praise be to God the glorious, our son has displayed from nature the greatest courage and the strictest honour in this business; and has lodged in the public Treasury, during his government of Moultan, the Peishcush of the Zemindars of that country with the ‡Rusfoom of the Subahdarri and Dewanny, which last was mother's milk to his predecessors therein: Applause! thousands of commendations and applauses be given to him.

L E T T E R CXCVII.

THE news writer of the army of that light of our eyes has written, that you strictly enjoined Mustapha Kuli, not to suffer the lawful revenues of the districts under your government to be carried to the house of a stranger, nor to admit any doubtful or illegal money into your Treasury. This we much applauded upon perusal. Actions are the effect of resolutions.

L E T T E R CXCVIII.

A FELLOW named Gholam Mohi ed Deen, who had falsely accused a derveish, has taken a shop, we hear, in your army, son Allijah, whence to drive him is absolutely necessary.

These are not men; they are but forms;
Murderers for bread, abandoned wretches.

† Tribute; also a present from an inferior to a superior.

‡ Customs, perquisites, fees.

LETTER CXCIX.

WE learn from the occurrences of Narbudda that Amanullah Beg, the Darogha of your * Toopkhanah, has given a signal defeat to that infamous plunderer Sintaiye, and brought off the wardrobe, and caravan in security and safety: Which, as well as his gallantry and activity in pursuit of him, merits our praise and approbation.

You will shew him such favour upon this occasion as is suitable to the service he has performed, and let the same be made known to us.

LETTER CC.

ENQUIRE of the Vakeel of our illustrious son, why the sons of Shimsheer Khan have been dismissed. Thus to cast off old servants for a frivolous expression, and expect business to be carried on as well by new ones, is clearly absurd, and ridiculous, their forgiveness, therefore, will not be unreasonably out of place. We are like the sun at the edge of a wall, and he, by such conduct as this, is a confuser of affairs.

LETTER CCI.

MEER JELLAL ED DEEN, who has been dismissed by Allijah, is undoubtedly the sister's son of Himmet Khan, deceased, who was our Pay-master General. As he is a Syed of an illustrious race, and unblemished, and unmixed nobility, why did he cast him off? Enquire of the Vakeel.

LETTER CCH.

ALLIJAH has caused the petition of Mohammed Shefia, the worthless son of Khan Jehan, to be inserted among the occurrences. The disgrace of mankind, and their ill fortune, proceed from their violence, wrath,

* Master of the ordnance, commander of the Artillery, or all the troops carrying fire arms; for this term is not confined to Artillery alone, but comprehends every species of fire arms.

and hypocrisy, which appeared to have descended in succession to him from his father. At any rate you may afford him the assistance of a thousand Rupees from the military treasury.

Husn from Bussorah, Bellal from Ethiopia, Suheib from Rome, From the land of Mecca Abu † Jehl: What a wonder of wonders this!

LETTER CCIII.

MEER AHMED KHAN, the news writer of the army of Allijah, who fears neither God nor any one else, writes false and fictitious news:

Sadi advises men all day, but takes no heed himself,
Another must therefore be appointed in his stead.

LETTER CCIV.

IT is related that Shah Abbas once sent an Ambassador, whose capacity and abilities he had weighed in the balance of experience, with a letter to the || Cesar of Rome. When Cesar had read it, he said, "I am the
" Sovereign of the earth and seas, and the servant of the
" two holy † sanctuaries, why, therefore, has your
" master diminished and abridged my titles?" "My
" master," replied the Ambassador, "is ¶ heir of the
" sanctuaries; and heirage, with respect to vassalage, is
" much superior."

When Shah Abbas heard what he had said upon this occasion, he bestowed great favours and encrease of dignities upon him, augmenting his stipend ten fold what it was before, and appointing him * Dewan Begi, or chief Dewan of the Empire.

† He was one of the greatest enemies of Mohummed; and is scarce ever mentioned by Mohummedan writers, without an imprecation.

|| The Ottoman Emperor.

† Mecca and Medina.

¶ Because he was a descendant of Mohummed.

* The office of Dewan Begi answers to that of the Rai Raian, who is Chief Dewan.

LETTER CCV.

SAID a King to a Philosopher "as the mystical meaning of the following words is hid under the veil of obscurity from my understanding, if you will explain it to me, I shall become myself a Philosopher. They are: *Remember, keep, hold fast, surround, break off, stifle, hide, remove, and take.* The meaning whereof," the Philosopher replied, is "*remember God, keep your word, hold fast the faith, surround the World, break off from bad company, stifle your anger, hide the faults of others, remove oppression from the poor, give justice to the oppressed, and take hold on eternal life.*"

LETTER CCVI.

HUZRET ABU SAAID says "whoever has a good opinion of himself, does not really know himself; but whoever has a bad one, knows God. Inestimable life passes by like lightning; and the moments of existence, when gone, are a treasure for ever irrecoverable: They should not thence be lost. Past life, which is gone is gone: to recal it exceeds the boundaries of possibility: And that which remains is hid under the veil of mystery. Between the past and the future there is a time which they call the present; esteem that only your life, and do your business in it:"

"Opportunity is precious; account life so,

"Ere it suddenly slip from your hand."

"No one has seen a house more deceiving than the World, or a Searcher more inquisitive than death, or any thing more surprizingly careless and heedless than man. The ray of life is a taper which in the assembly of existence, is extinguished by the wind of shutting the eyelashes * together. Tho' the World stands to day, it will soon become a tale to be told, and tho' what respects eternity be a tale to-day, it will

* That is, in a moment.

"soon

“ soon appear certain and true. A wise man thinks
 “ the future is present, and the present past, because
 “ the future in appearance is present, and the present
 “ in appearance is past.”

LETTER CCVII.

BABA LALL, who was reckoned a great Derveish among the Hindoos, told Dara Shekowh, that there was a wise man to every religion, for whose sake the Almighty would grant salvation to the people thereof, and that therefore he ought not to despise any sect or persuasion.

SUBTLETIES.

Ease of body is in scarcity of food; ease of mind is in want of revenge, and ease of spirit is in shortness of time*.

A poor man should not complain of poverty, but preserve his patience, lest he should not partake of the pleasures of eternity, in the same manner as he does not of the enjoyments of this world.

Chuse the society of one who is wiser than yourself; for if you prefer the conversation of one that is less so, be assured he will pain you with his ignorance. If you associate with one of superior rank to yourself, it is rare if he does not treat you with pride and insolence; and if you join with one equal, he will certainly bare you envy.

A city in which there is no wisdom of Viziers; a city in which there is no wisdom of Emeers; a city in which there is no Counsellors place; it would not be surprizing should that city be ruined.

A city in which there is no honor of old men; a city in which there is no mercy to prisoners; a city in which there is no pity for Fakiers; it would not be surprizing should that city be ruined.

A city in which there is no compassion for the weak; a city in which there is no connection of the great; a

* i. e. Life.

city in which there is no admission of the wife; it would not be surprizing should that city be ruined.

When the intentions of a King are just and upright, the grass of his dominions will bear jewels instead of flowers.

LETTER CCVIII.

THE following are observations of Saadullah Khan, which he made in the presence of his late sublime Majesty:

“ To give to the servants of God is commendable, and to diffuse liberally is a custom universal and immortal.

“ A good man should be employed in weighty affairs, altho’ he should be a stranger; but a bad one should not be intrusted with any, altho’ he should be a native,

“ The knowledge of man is the peculiar property of man; and to diffuse abundance is an atonement for great opulence.

“ Work suitable to their abilities is the portion of the sons of time; and to task them beyond possibility, is the act of perverse minds.

“ Goodness for God’s sake is the provision of eternity; generosity for man’s the reputation of mortality,

“ The cause of the good government of empire and religion, is the majesty of kings; and the arrangement of the affairs and concerns of the State, is the wisdom of Viziers,

“ The advice of counsellors of experience is the guardian of wealth; the learned and pious are directors to the gain of perfection; and the sight of our friends is a recompence for the malice of our enemies.”

LETTER CCIX.

O SIR, the World is gone and eternity arrived; and without any question or doubt the day is at hand
when

when you shall ride * *Rudf*. Those things which will remain, be of service and continue in the grave with you, will be only good works and virtuous actions: Therefore think yourself to-day one of those who must depart to-morrow.

Sadi advises men all day and gives no ear himself.

LETTER CCX.

NO reconciliation has yet taken place between Khan Alum and Nussieret Jung, by reason of the inveterate, hatred, they bear to each other; and Dilput still continues as he was.

Let our son Allijah appoint Alimurdan Khan his Deputy in the province of Malva, as he was purposely sent for the Administration of the affairs of that place.

LETTER CCXI.

INTREPID GRANDSON. You will communicate the imperial order to your father, and at the same time let him know, that as Munaim Khan his Vakeel has been appointed to the Dewanny of Cabul, we expect he will write him, and strictly enjoin him, respecting his conduct in the care and defence of that frontier; that no injury may approach it through his neglect and negligence. And we likewise inform you by way of admonition, that the vain, and ambitious designs of the worthless Akber, who is now at Ferah, near Kandahar, supported by the ruler of that place, are perfectly known to us. If by chance, or the unavoidable lot of humanity, any thing should happen to us, you will on no account

* *Rudf* is literally one person placed behind another. This passage is thus explained by the Mohammedans:

“ On the day of resurrection mankind will be assembled at the bridge of Serrat, which separates this world from paradise, and has a passage no broader than the edge of a sword, in order to pass over it; those who have sacrificed on the feast of *Buketyd* (or of the Bull, &c.) will be met there by the beasts they sacrificed, who taking them upon their backs, will carry them safely over, in the manner of *Rudf*; one before, and the other behind.”

move from Cabul; and while it is possible to effect a peace between them, do your utmost to prevent your father from having recourse to arms, for the event of war is uncertain, and in falling there must be a fall. God forbid, that destructive war should shew its baleful countenance. Let them compassionate the people, and not ruin the religion of the deceased. I have said what I thought requisite upon this occasion to you.

LETTER CCXII.

ALTHO' Meer Syed Ahmed Khan, is a person in whom full confidence may be placed, and worthy of being appointed to the offices of Dewan, occurrence and event writer, yet it is not usual for one person to hold these appointments. I was desirous of appointing Deiyamet Khan Abdul Kader, Dewan of our dear grandson's establishment, but the name is misapplied, for no honesty can be expected from * him.

LETTER CCXIII.

VALIANT GRANDSON. Your first letter arrived; and your second, containing an account of the gallant attach you made (such as never was done by any of the sons of this helpless mortal) having arrived also, produced endless praises, and boundless commendations on your conduct. A Firmaun, by the blessing of God, shall soon follow this, with suitable presents for you, on the fortunate occasion. Thank God! Thank God! Praised be God! Praised be God! Be evil eyes far off. There is no power, nor virtue, but with God the omnipotent and high.

LETTER CCXIV.

WHEN we, and Allijah, are in our tents, it will be better that you also should be in your's. As the ground between Mahmoodpore, and the small tank, is rather

* *Deiyamet*, means religion or honesty. The name at length, is the honest Khan, the servant of the Omnipotent.

white and sandy, you may take up your quarters, if you tchuse, in the house of Vizier Khan; but let not anger, the cause of anger, take possession of you. God defend us! Endued, as you are, with so many good qualities and virtues, for the honor of God govern yourself by the rules of reason.

O Sadi, to speak much is losing time.

We have heard that some person had put poison into your victuals. Should this information have any foundation in truth, it will be necessary you should be very circumspect upon all occasions, especially in your eatables and drinkables.

LETTER CCXV.

JUMDET UL MULK MUDAR UL MUHAM and Zu'l Fikar Khan have solicited permission to send mourning khilaats on account of Behrehmund Khan; you may write them, in reply, that they certainly must send them. The departure of such temper-discerning servants, and faithful dutiful subjects, is productive of affliction and grief.

LETTER CCXVI.

THE son of Rai Mulukchund is come to court.— His father had a right to favour, and was honored with an eminent dignity, and the office of accountant general of Bengal; he must not therefore be repulsed. A physician can prescribe remedies for this disease of the body; but the changer of hearts can only cure the sick of self-interest.

LETTER CCXVII.

THE blessed Bazeed Bostami says “ Lyars, pervert-
 “ ers of the sayings of holy men; Rejectors of the doc-
 “ trine of the recompence of actions, and Unbelievers in
 “ the blessings of celestial enjoyments, are unpardon-
 “ able traitors at the court of the Lord of glory. The
 “ life of these is the pest of this world, and their death a
 “ just punishment of the other; for here they were con-
 “ temned and disregarded, and there they receive the re-
 “ ward

“ward of their impious deeds. Hence whoever has
 “thoughts of a happy futurity will abstain from evil, and
 “seat himself in the neighbourhood of mercy; but he
 “that shall be careless, and disregard the precepts of the
 “creator, shall feel the eternal punishment and torment
 “of hell.

“To speak truth, not to use the wealth of others, to be
 “thankful for the blessings of God, not to be concerned
 “with the wicked, to lift up the hands in prayer, to im-
 “plore the grace of every excellence, to be unchangably
 “attached to good works, and to make your peace with
 “the glorious omnipotent God, is to furnish the provi-
 “sions of eternity for yourself.”

LETTER CCXVIII.

ONE day Khan Khanan, the son of Byrem Khan, observed to those assembled about him, that he had two very great vexations troubling his mind. “They are” said he, “that I have not been able to make a friend in
 “power of superior virtue to myself, and that I have been
 “at great expence to secure the friendship of others,
 “which, notwithstanding I could not obtain. They
 “took my money, however: it was all they sought! To
 “enjoy a friend, to protect the oppressed, to oppose ty-
 “rants, and lay favours upon those who are worthy to
 “receive them, is doubtless most noble and excellent:
 “but villainy, penury, falsehood, oppression, detraction,
 “envy, and the disregard of justice, are infamously base
 “and contemptible.

“The management of the affairs of the Empire and
 “the happiness of the servants of God, is the peculiar
 “province of ministers and nobles: nothing further is
 “required from the people at large, than to pray for their
 “success, and to amass, like * Karoon, wealth and
 “riches for themselves.

* Supposed to be the Korah of *Numbers*, Chap. 16, who according to the opinion of the Mohammedans was possessed of immense wealth, acquired by his skill in chymistry, and the discovery of the philosopher's stone.

“The

“ The conversation of the populace is a diminution
“ of the dignity of the nobility; and the negligence of
“ these is the despair of the poor and necessitous.

“ Giving pensions, charities, and beneficencies of
“ money, effects, and cloaths, will bring a blessing
“ upon life and opulence.”

L E T T E R CCXIX.

BEHREHMUND KHAN is departed. The world is an immense caravan proceeding in front and rear. Excepting Zu'l Fekar Khan, none of the nobles are fit for the office of Paymaster General. In the reigns of former Kings, and during our own residence in Shajehanabad, whoever presented the great Bukhsies for examination, at the same time represented their particular talents and abilities, as whether they were only soldiers or skilled in civil affairs. That practise, however, during this endless journey, has been much neglected and disused. Sometimes it has been observed, tho' not with the former strictness, at the entertainment of men here; but it will not continue to be observed even in this manner:

L E T T E R CCXX.

YOU may leave Raw Dilput and the rest of your detachment, expecting Multefit Khan, with Prince Allijah, as there is plenty of work there also. Could their hands be shortened without any detriment to the service it would be very desirable. If, however, they will bow the neck of obedience for worldly honours and employments, well and good; otherwise may the end be propitious.

Zephyr say gently to that lovely fawn;

“ Thou has brought us to the deserts and mountains.”

But if they become dangerous and troublesome, it is better they should go to the devil.

P

L E T T E R

LETTER CCXXI.

THE greatest of Khans, Mohammed Ameen Khan, had been invited to the resplendent presence to take charge of the high office of the Vizaret. Howmuchsoever he exceeded his contemporaries in rectitude of thought and gravity of understanding, yet, with a bad disposition, he was also naturally indolent; and according to the destiny of the evil day, written upon his forehead, the hut of his brain was not enlightened with the vivifying rays of that exalted dignity, on account of some troubles and difficulties which unavoidably surrounded it. The Superior Dewanny, for this reason, was committed to Aslud Khan; Hekeem Amanut Khan was made Dewan of the Khalsa, and Kefaiyet Khan, the body Dewan; who affixing their seals below the seal of the Superior Dewan, have transacted the business of the Dewanny.

LETTER CCXXII.

A CERTAIN great man says, the interior of man is God, and the exterior perfection: that is, that God is visible in his exterior and interior. Be assiduous therefore; be covetous of virtue; take from the world whatever you can carry away; sin only to that degree that you have power to endure torment; do not disagree with a person you may have occasion for; and remember and keep in mind whence you came and whither you go.

This world is like an inn, and we the guests in it:

Take care you do not think that we shall stay in it.

SUBTLETIES.

Wonderful of a person who builds a house with trouble, decorates it with expence, and leaves it with regret; and more wonderful still, of the person who lives in with negligence, and does not take warning by the changes he has seen in it's condition with his own eyes.

The society of the learned is better, with little pleasure, than the company of the ignorant with great mirth.

A learned

A learned man can discover an ignorant man by a very like conversation; but an ignorant man does not know what a learned man says. A learned man can also know an ignorant man from having been himself in a state of ignorance; but an ignorant man cannot know a learned man, because he himself never was indued with any kind of science.

A wise man makes haste towards sincerity, but a fool enters little into probity: like a silver jug that is speedily formed, and long before it is broke, and an earthen one that is making long, and speedily is broke.

A person with an ugly face should above all take care to abstain from shameful words and vicious actions, that he may not lie under the burthen of two deformities; and one with a handsome countenance, should in like manner be careful, to preserve the skirt of his chastity from the pollution of infamous deeds, that he may be a collection of beauties.

Do not make a companion of a traitor and a villain, that you may not yourself be suspected of treachery and villainy.

Let no great talker or idle prater be admitted to familiarity with you, for he will discover your secrets.

Stinginess hurts the giver of an entertainment; pride injures a learned man; want of modesty disgraces a woman; and lying, makes a person esteemed, odious and contemptible.

Treat your inferiors with lenity, that you may not experience severity from your superiors.

Wealth is lost by unthankfulness, vigour by indolence, respect by contention, and honour by solicitation.

LETTER CCXXIII.

THE Dewan of our Emir ul Omra is an Eunuch, and he pretends he will remove him from this office. Life has reached it's last stage, and the eye of neglect is not awakened yet. An Eunuch is not a fit person to be entrusted with the chief management of the affairs
of

of Aurungabad, and your Jagiers; nor, being necessary for the business of the presence, should he be made a ruler or a collector of any place. Dismiss him, therefore, from these employments without any further ceremony, as he is an imperfect man, and has neither sound judgment nor sense. A perfect man is necessary for religious and worldly affairs, as the Empire stands in need of good government; but what can be expected from an Hermaphrodite who has nothing?

A perfect man, a guide of the way of God,
Should he fly from these like Joseph, it would be proper.
Trust not an Hermaphrodite within the Haram;
Tho' it be an attendant thereof by mistake, call'd mother.

LETTER CCXXIV.

JIAFER KHAN, having requested his late Majesty's leave to walk in the gardens of Azzabad and Nowilbarri, he wrote to him as follows:

“ Tho' the * Gul Jiaferi is not yet completely blown,
“ the † Subberg, with a thousand leaves and delicacies,
“ is displaying the lovely beauties of its countenance
“ before the summer house in the area of the rose scattering garden. You may therefore certainly go; and
“ making a chaplet of the flowers thereof for the ornament of the head of glory, derive from the pleasure resulting from that the advantages of renown.”

LETTER CCXXV.

DARU SHEKOWH, not being upon good terms with Saadullah Khan, often caused him great trouble and vexation. One day, in order to provoke him, he said, “ the gratitude of his Majesty's || servants to you
“ is so great, that it is unknown from whence to whi-

* A yellow rose, or Flower.

† A hundred leaves.

|| The Emperor himself is to be understood here, this being accounted the most respectful manner of speaking of crowned heads.

“ ther

“ther they will exalt you.” The Khan, who possessed great presence of mind, replied immediately “very true, it is so; but had I remained in the condition I originally was, my resurrection would have been among the learned; whereas now it must be among Viziers.” Said his Majesty “experience teaches knowledge.”

L E T T E R CCXXVI.

THEY enquired of Zu'n Noon (may God be merciful to him) whether the imperative and negative imperative belonged to man, or to the pure, holy, and high Majesty of God?

A person asked of him, what it was seduced mankind so much? He replied, “unbounded kindness, great liberality, and the manifestation of unusual things, all which are productive of self-complacence, and self-love; and self-love will never agree with the love of God.”

“A voice came from the Lord of worlds, saying, O Moses, I was sick, and thou didst not enquire after me; I was hungry, and thou gavest me no food.” O Lord, “replied Moses, (upon whom be peace)” thou art exempted from such things as these.” Again a voice came, saying, “such a Dervish was sick, and thou didst not visit him, hungry, and thou didst not feed him, naked, and thou didst not cloath him. I am his ears, his eyes, his tongue, his hands, and feet: by me he is, by me he sits, and by me he goes.” “He himself sees, he himself hears; of us and you, he has only made a vehicle and pretence.”

L E T T E R CCXXVII.

YOU must certainly have received information of the slowness and delay of Syed Abdullah Khan in the pursuit of those dog whelps, without either mark or name; for had he hastened more expeditiously from Keh-
reh

reh Kehmer, he might unquestionably have done their business. Khan Zuman and Sheikh Nizam, acted with such vigour in the taking of Sumbha, as to receive our commendation; whereas this ungrateful ungodly wretch has done in this manner.

Whoever does evil, does not do it to thee;
He does it to himself, and not to thee,

God, however, is Just; and, in recompence for this ingratitude, will make him see the day of evil, and the face of affliction:

The tyrant imagined he did oppression to us;
It hung on his neck, and passed over us.

LETTER CCXXVIII.

FORTUNATE son, you must continually keep sending out spies, to get speedy intelligence of this wanderer of the desert of adversity, and write us to what place he has gone: to the end that, considering the matter, we may take proper measures in consequence: For the arrow that has been shot from the bow, and time slip from the hand, will not return. It is impossible for us to describe the despondence with which we were seized on this event.

An intelligent man said to Jesus Christ,
What is there in being, of all the most severe?
He answered, O soul, the most severe is the anger of God,
At which Hell trembles the same as you and I.
Then what is security, he said, from the anger of God?
Forfaking your own, he replied, in this world.

LETTER CCXXIX.

To *PRINCE BEIDAR BUKHT.

YOUR attention to Khan Alum is laudable and approved: we commend you for it; so it ought to be.—

* The eldest son of Sultan Mohammed Azim.

The words of Princes, the Princes of words, the acts of Princes, the Princes of acts, implies, that servants of stout hearts and undaunted minds, will lay down their lives for generous masters, whenever there may be occasion. The gallantry and intrepidity of Khan Zuman, his father, are worthy of the greatest applause and commendation; and his sons likewise, upon occasion, encrease their reputation.

As his distressed situation has been made known to us from without, of which the sale of his elephant is a very convincing argument, we shall give 30,000 Rupees towards his assistance, and make no objection to the exchange of his small revenue jagier. If you also will consider that he has served much under you, and assist him with 15 or 20,000 Rupees in money, it will be very kind of you; in return for which good action, we too, by the blessing of God will speedily do what we have in our mind for you. May God encrease your virtues and bless you.

LETTER CCXXX. To ALLIJAH.

My child, my soul, life and prosperity of my life. Behrehmund is sick; Mukhlis Khan, &c. are disgusted; Hammed ed Deen Khan is a cheat; Siadat Khan and Mohammed Ameen Khan, in the advanced guard, are contemptible: Zu'l Fikar Khan is impetuous; Cheen Kulich † Khan is worthless; Firoze Jung is at the head of affairs in equal authority with Umdet ul Mulk; the Munsebdars, great and small, from the dearness of grain, are almost ready to desert; Mirza Sudder ed Deen Mohammed Khan is expert in every business; Khoda-bundeh Khan on the contrary, is good for nothing in any business; Sirberah Khan, the Cutwal, is a thief squeezing pickpocket; Yar Ali Khan and Munaim Khan are unruly jesters; Arshid Khan gets drunk and swills with wine; Muherrim Khan is vicious; the Decanners are at loggerheads; Abdul Hukk and Multe-

† The famous Nizam ul Mulk, grandfather to the present Nizam.

fit Khan are veteran soldiers; Murid Khan, without men, serves as a simple horseman; Meer Khan, the fatherless, is distressed for a coat and turban; Innaiyet Ullah is entirely possessed by the thoughts of his departure: The brother of Munsoor Khan is acting against the accursed Marhattas, and you are employed in diffusing liberalities. Akber is a vagabond in the desert of infamy; Shah Alum and his sons are far distant from the victorious army; Kambukhs is perverse and regardless of what is said to him; your son is obedient to the advice of his illustrious father; I myself am forlorn and destitute; and misery is my ultimate lot.

I do not say lose; or be mindful of gain;
But be speedy in whatsoever you would undertake:

LETTER CCXXXI. *To the Same.*

HIS late Majesty said, hunting is the employment of idle people, and that if men could not attend to the concerns of the other world, it would not be evil to engage in the affairs of this; for the world is the frown field of eternity: He himself arose daily two hours before day; and having purified with the water of the grace of God, recited *his* praises, and read the portions of the glorious Koran, appointed for the day, he afterwards attended morning service, before break of day, with all the doctors of the law, and learned men, at the call to prayers: Which being over, he entered the balcony of observation, and indulged the spectators with the happiness of a sight of his person. When two hours of the day were elapsed, he held a general Divan, in which the Munsebdars, great and small, were admitted to pay their respects to him. Here the Royal Dewan, and the pay master general represented the good services, and conduct of the Nazims, Foujdars, Ameens, and Kerorihs of the Subahs, and of the servants of the Empire in general; filling the skirt of hope of every one, particularly, with the accomplishment of

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his desires, and animating others, generally, with the expectation of success in the attainment of their's. About 10 o'clock, after he had, as usual, reviewed the horses and elephants, he went from the General to the particular Divan, where the principal Bukhsies attending him, described the characters of those newly raised to Munsebs, and took directions for another presentation and a second examination of them; then delivering an abstract of the firmauns, events, and occurrences of every subah, they received verbal orders for issuing edicts, suitable to every exigency.

Till near mid-day these affairs were on the carpet; when his Majesty, desirous of taking some refreshment, retired to a temperate meal, prepared strictly according to law for him, and refreshed himself only for strength of body, capacity for devotion, and the administration of justice. Nor did he at this time neglect taking notice of his food pensioners; most of whom were men of learning, theologians, students, and doctors of the law, and the poor, the miserable, the fatherless, and the infirm; and many of them being personally known to their Royally munificent benefactor, he would kindly enquire of them severally how they did.

His repast being ended, he retired to his private apartment, and reposed himself for a moment with his heart awake. At two o'clock he came out of it again, and entering the chantry, purified himself, and read the glorious Koran till afternoon prayers; which after he had performed, he came with praises on his lips, and a chaplet in his hand into Assud * Burj and sat there. Here the Royal Dewan attending him, represented the several necessities and exigences of state, and submitted many papers to him for the royal sign manual.

When two hours of day were remaining, his Majesty held a general Divan, at which the Bukhsie of the body Dewan presented to him, those newly promoted to

* The name of a bastion, or round tower, in the Royal Castle or Palace, of Delhi.

Munsubs, and the suitors for Jagiers; into whose families, connections, abilities, and capacities, his Majesty particularly enquiring, gave orders accordingly, for fixing their allowances, and assigning them Jagiers. Rising in the evening from the general Divan, and performing his evening prayers, he gave over all further business, and retired to his private apartments. Historians, Travellers, Orators, Poets, of almost every description, then attended him, and each related, according to his Majesty's pleasure, the actions of former Kings, and the exploits of men of renown: describing the wonderful and extraordinary things of every region and country, and displaying thereby, at the same time, their own vast knowledge and extensive capacity.

In this manner the Sovereign of the world daily portioned his time till midnight, and did justice to life and prosperity.

To give you information of that which is good, is a justice due to your virtue; do you, on your part, be careful to take example by it. As my paternal love for you is sincere, and in no respect counterfeit, I was unavoidably led by my affection to write and give you intimation of what is worthy and laudable; it occurred to my memory this time, and therefore I wrote it. May the end be prosperous.

LETTER CCXXXII.

WE are much pleased with riding the horse you have this time sent us, who enlivens the affection of the old father for the youthfully fortunate son. He must be named Khush Kheram, from his delightful pace, and the pleasure he gives in riding.

As you are at liberty to give whatever names you please to every one of our riding horses, a list of them, with a description of their colours and lineage, will be sent you for that purpose by the master of the Horse; examine it, and write us accordingly.

LETTER

LETTER CCXXXIII.

BLESSED be God, grandson you have succeeded nobly, and the business of your prosperity is daily advancing towards good fortune. You must not now, however, be regardless of the instruction of Walla Jah.

In the event of success in the affair of Sinsinni, and the chastisement of the Jauts, the Subah of Malva shall continue in the name of our warlike grandson.

A Firmaun has been issued that you should keep along with you, of the great Rajpoots, Rajah Bisheh Sing Kuchwaheh, and take artillery and other warlike materials necessary for this expedition, from the Fort of Akberabad. Whenever your father has crossed to this side of the Narbudda, you will immediately take the strait road to Islamabad, commonly called Muhtra.

LETTER CCXXXIV.

WE understand from the events of the Subah of Malva, that the dark-minded Behader Sing, who, thro' excess of pride and presumption, fomented the rebellion, and was the cause of this disturbance, has been killed by the hand of Tullookchund, the deputy of your Dewan, and dispatched to hell in consequence. Upon the whole, this display of such real gallantry from that Hindoo, can have been produced by nothing, but the instruction he has received from you; who by encouraging your servants, animate them to glorious actions, and make them zealous in the affairs of the empire.

As this Hindoo has fully verified the proverb which says *a sparrow manfully slew a hawk*, we have promoted him to the personal rank of 500, and presented him with a Khelaat and a horse; and you also will shew him such favour, as may make him be distinguished among his contemporaries and equals. You will undoubtedly send your approbation of his conduct to him, that the ambition of others to perform worthy actions, and their hopes of reward may be increased.

LETTER

L E T T E R CCXXXV.

WE learn from the representations of the spies, that the highway from Behaderpore to Aurungabad is infested with robbers, who carry off the property and effects of merchants and travellers; and that passengers cannot come and go in security and safety. When such daring acts of violence are committed, in the vicinity of both our armies, what must be the situation and circumstances of travellers far distant from us? We are hence inclined to think your news writers do not send you authentic intelligence.

As carelessness and negligence are repugnant to good order and government, you will appoint other writers, and bring the present ones to punishment. You will also get ready a body of troops to extirpate, root and branch, these miscreants, and clear the highway of the wickedness of such daring villains.

L E T T E R CCXXXVI.

A WHITE China drinking cup of exquisite fineness, which lately could not be procured for any consideration, has now been presented as a supplicatory Peishcush to us; at the same time also a Kujkurreh chair happening to pass our observation, we send them both to you. Be thankful for these presents.

L E T T E R CCXXXVII.

ONE day the steward observed that dishonesty, particularly to an indulgent master, was infamous, and to represent truth for falsehood, and falsehood for truth, most villainous. We were pleased with this remark, and enjoined all the attendants and servants of the presence in consequence, to represent the affairs of every person with the strictest truth, without the least addition or diminution; and not to suffer themselves to be biased, either by affinity, kindred, friendship, or enmity.

L E T T E R

LETTER CCXXXVIII.

THE Toorki horse you have sent this time has an excellent shape and disposition, and turns out even better than the one you sent first. We have named him Sebeksier, which is a name well adapted to him.

LETTER CCXXXIX.

WE have made Musawi Khan chief Bukhshi, agreeable to your desire. If a man executes even one business well it is sufficient. His appearance is not bad, and we know not his disposition; for

An evil disposition may not for years be known.

The whole is, you should enquire privately into the character of whoever you wish to employ; for the children of this world do their duty well enough in the beginning, but afterward act according to the lusts of their carnal desires. Here, after Istikhar Khan and Mohammed Ali Khan, our stewardship has been best conducted by Fazil Khan and Fuzaiyel Khan, the marks of whose honesty and integrity might be seen in their foreheads.

A Physician can prescribe remedies for the diseases of the body, but the changer of hearts can only cure the diseased of self-interest.

LETTER CCXL.

IFTIKHAR KHAN during his stewardship, observed one day, that whenever any person was taken notice of by us, at the recommendation of his own good qualities and abilities, the envious strove to the utmost of their power to cast him down, or vilify his character; or else he himself quitted his station, from the opposition made to him in it. In either case however, it was necessary the trusty servants of the Empire, should be fearful, apprehensive, and circumspect in their speech and conduct.

LETTER

LETTER CCXLI.

WRITE speedily to Mohammed Azim, and enquire of him from whom he caught this particular melancholy which is nothing, in fact, but a species of insanity: neither his grandfather had it, nor has his father. Let him thank God he has got a large subah, of ample revenue, where every thing is cheap, and in great abundance.

We will not buy, nor will we sell,
All those who buy, no doubt will sell.

These are the laws and customs of the empire.

LETTER CCXLII.

A LETTER has been received from Innaiyet Ullah Khan, relative to removals and appointments in the Foujdarry of Dehwaudeh: make Kabil Khan speedily write the draught of an answer to it as follows:

How was Mohammed Bauker removed by our advice? And whence came the order to appoint another in his stead? Even 'till this time no one has been appointed from the presence or by the people of the subah; nor is it necessary for us to concern ourself with appointments to Khalsa districts.

The next difficulty is, that this business must be mentioned to Abdul Hammid Khan, in the Divan; tho' the names of the whole need not be noticed till they appear among the occurrences.

LETTER CCXLIII.

HEIR of the Empire, fortunate son Mohammed Mauzm: May God protect and keep you in safety.

What is the reason of your farming your Jagier to the great Munseeb servants of the Empire? If ignorant people make improper excuses through ignorance, it is probable the most merciful of the merciful will shew mercy to them; but what plea can there be for learned
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ed men to act so derogatory to their knowledge? Repeatedly have we said with a loud voice, and do still say it, that we have not another among our sons to be compared to yourself for the suppression of violence, and the administration of strict justice.

LETTER CCXLIV.

SON MOHAMMED MUAZM, the twin brother of prosperity: May God protect and keep you in safety.

We learn by letter, from respectable authority, that you sat in a general divan with a saffron coloured turban on your head, and a yellow garment on your back! Your illustrious age is only forty-six; I am mightily pleased with that beard and this dress.

LETTER CCXLV.

TO remove external and internal disorders, use fit prayers of a morning, with humility and devotion. All the doctors of divinity and the learned are of opinion,—that rehearsing the chapter of sincerity and the chapter of *health upon water, and drinking it immediately after, will have a very speedy effect.

Altho' it is the custom of the country, and the practice of that place, to weigh yourself with gold, silver, copper, grain, oil, and various other things, yet as the benefit of doing it accrues to great numbers of poor people, his late Majesty used to weigh his glorious elements twice a year, and bestow the equal weight of himself in charity to the necessitous poor. If that light of our eyes also weighs himself twice a year, and at each period seven times, with the articles abovementioned, it will be good and expedient for the repulsion of the evils of the spirit, as well as the diseases of the body.

Our weakness, our wretchedness, our impotence thou knowest;

Our Maladies, also their remedies, thou knowest.

* Two chapters of the Koran.

LETTER CCXLVI.

THE letter which the Emperor Aurungzeeb dictated at the point of death, to his son Prince Allijah.

Old age is arrived, weakness is grown powerful, and strength is departed from my joints. I came into the world a stranger, and a stranger I leave it: I have no knowledge of myself who I am, or for what purpose I am.

I have no certain knowledge of any one, not I:

That is, I have none of myself, not I.

Breath has gone without humility, and contrition remains. The Empire has not been properly governed or protected by me; and my precious life has been spent on nothing. I have a Lord in the house, but do not perceive his light in my dark eyes. Life gives me advice of death, the departure of reason rends the thread of my breath, and my hopes of living longer are frustrated. The troops all afflicted, with their hands and feet contracted, are like myself stupified and confounded. I have no Stock of works to lay before my bountiful sovereign, except the sins I carry with me; and I know not in consequence to what punishment I shall be doomed. How firm soever my hope in his goodness and mercy is, yet, upon a review of the conduct and actions of my life, fearful apprehensions, and terrifying reflections, will not suffer me to remain steadfast in it.

Let what will happen, we have launched the Ship into the deep.

Tho the Almighty will sufficiently protect our subjects, and servants, yet in the visible world, it is also incumbent on our sons, to take care that the people of God are not wantonly sacrificed. You will give my last blessing to my grandson. Alas! that I did not see him when he went away: strong desire to do it remains.

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The Empress is apparently much afflicted; but God is the sovereign of hearts. The contracted thoughts of women are productive of nothing but discontentment. Adieu, O light of my eyes, adieu.

LETTER CCXLVII.

THE following letter was dictated immediately after by the Emperor, to his son Prince Mohammed Kam Bukhsh, who was at Bijapoor:

“MY SON, my Vitals. In the world of Empire, I unavoidably advised you by the will of God; but as it was not the divine pleasure, you did not hearken to my advice with satisfaction. I now depart a stranger, and with the tenderness of a father regret your inexperience and want of knowledge. Of what advantage is sin? Whatever I have done I bear the fruit thereof myself. It is very vexatious: I came alone, and must go alone: He that would have kept me company has departed twelve days before me. Notwithstanding I now look upon my friend, I have nothing but despair in my eyes. My back is bent, and my feet have lost their motion. The breath which I breathe is resolved to leave my narrow breast. I have committed many sins: what will be the consequence of them? The troops from the reflection on this event, are sitting half dead with distraction, and wishing their own dissolution before mine. Tho’ God is all-sufficient to protect my subjects and servants, yet it is also incumbent on my Sons, and Emirs to do it: while I possessed vigour of being, no protection was wanted for them; God only knows what will befall them now: But you with whom I leave them in deposit, have the hand of power, and will find that their protection is necessary from external motives. Allijah is also near at hand: God forbid that true believers should be slain, and by their death bring a punishment upon my head. Committing you and your children to God, I myself am departing in great and
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inexpressible torture. The Empress, from knowing my situation, is in deep affliction; and Heiyat un Nissa, who never saw any thing from her infancy, is perplexed in a labyrinth of grief. Your mother who, like me, is very dangerously ill, intends perhaps to attend the stirrup of this frail mortal. Those born in my house and the attendants of the presence, notwithstanding they shew wheat, are no more than venders of barley, and at a distance from you, which renders it more necessary that you should endeavour to make some use of them. At all events commit yourself to God, and that will be sufficient. My intention was to advise you; I have done so: I resign you to God and depart."

After having said this, Aurung-zebe gave up the ghost.

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